Shepherds

OCTOBER, 1955

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Table of Contents

LABOR DAY EMPHASIS
Methodism and the Laboring Man 1
by A. Dudley Ward
WORLD WIDE COMMUNION
Making World Wide Communion a Mountaintop Experience 3
by Berlyn V. Farris
Preparing the Congregation for World Wide Communion 5
by Daniel Lyman Ridout
THE LOCAL CHURCH AT WORK
A Program of Evangelism for the Local Church .. 7
A Balanced Program of Evangelism 9
by D. Trigg James
Lakewood Methodist Men Sponsor Parish Cultivation Plan 11
Holding a Service of Separation 12
by C. Maxwell Brown
A Church That Produces Preachers 13
by S. Mancil Bell
Kiwanis Clubs Use The Upper Room 15
NEWS FROM THE FIELD
Evangelistic News from the Field 16
STEWARDSHIP EMPHASIS
Jesus, the Master Steward of Life 18
by Gordon Pratt Baker
The Christ-Centered Commitment Campaign ... 21
by Kenneth W. Copeland
Mission to Members 21
by Mahlon B. Young
The McCreless Chair of Evangelism 23
CHURCH ATTENDANCE EMPHASIS
World Wide Church Attendance Movement ... 24
Religion in American Life 26
WORLD EVANGELISM
The Methodist Church in New Zealand 27
World Methodist Conference 28
EVANGELISM IN FILMS
"Four to Go!" 29
"Day of Triumph" 30
PRAYER EMPHASIS
Ways to Pray 31
by G. Ernest Thomas

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SHEPHERDS
For Commission on Membership and Evangelism in the Local Church
October, 1955
Vol. 10—No. 1

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
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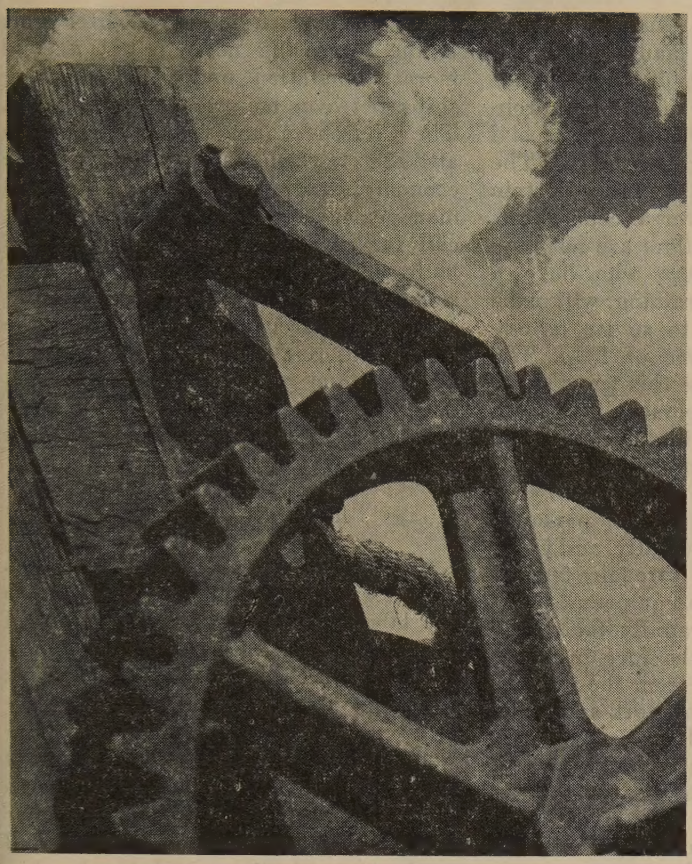


Methodism and the Laboring Man

by A. Dudley Ward
Executive Secretary Board of Social and Economic Relations

Our Heritage

A FEW years ago people in Great Britain were asked what they thought of the Church. The majority of working people said they didn't think very much of the Church because, during the depression, it acted as though it did not care about them in their great distress due to unemployment and poverty.

It is commonly said in this country that the Church does not meet the needs of the low-income people, especially those who do the manual work of the nation.

A Great Interest

The Methodist Church has always proclaimed a great interest in the common folk of the world. Our founder, John Wesley, directed his ministry to manual workers and the poor of Great Britain. This emphasis became central for all of British Methodism.

American Methodism has been constantly aware of this responsibility and officially says that its message must be related to all people in all stations of life. This conviction has been stated clearly in the Social Creed, first adopted in 1907 and revised and reaffirmed at subsequent General Conferences. In the Social Creed, Methodism takes a stand on the problems of employment, vocational training, wages, and the protection of workers from the hazards of industrial accidents, old age, and sickness.

In addition, the Creed is clear in support of the right of both management and workers to organize for collective bargaining.

A growing interest in the Church is to make our heritage and official position a reality in the community.

Methodism has in general been indigenous to rural and small town life. It is apparent now, that in addition to an effective rural work, Methodism must begin to plan a more adequate ministry to those engaged in non-agricultural pursuits. Urgency is given to this by the fact that within 60 years the percentage of America's total working force engaged in agriculture has been reduced from about 55 per cent to about 12 per cent. The difference has been absorbed largely in industrial jobs or work related to the great industries of the nation.

Methodism is not adequately serving America's industrial population. To be adequate, it is necessary to understand the issues which working people face today and the relationship to and responsibility of the Church for these issues.

Industrial workers share with all people such desires as recognition as sacred personalities, stability of family life, adequate protection against poverty, the opportunity to work steadily at a fair income, education for children, and the privilege to participate in community affairs.

Some Special Needs of Workers Today

There are several new factors which have come into the economic picture and which challenge the Church to rethink its program.

One is the change in the economic status of laboring people in America who have become the new middle class. The average annual income of American families has been raised to approximately $5,000. It is difficult now to distinguish industrial workers from professional or semi-professional people. Workers in general buy most of the material creature comforts which are available today.

Therefore, it is necessary to understand what are the temptations and potentialities of people who now have more income than ever before. It is no longer sufficient for the Church to claim a portion of this income for itself. It must begin to discuss with these people how they earn income and how they spend total income.

The prevailing sentiment that more

and more things produce better people must be questioned seriously by the Church. The Church must discuss the choices which are open for the use of income, the values which are important in making these choices, and the results which may ensue from various choices open.

Another new factor is the increase in leisure time. There is a steady trend toward the reduction of the work week until many say that there will be a three- or four-day work week within a decade. The question is, "For what shall this free time be used?

Need to Train

It can be used for constructive or destructive purposes. It is the responsibility of the Church to see that people are helped to make choices for constructive use of leisure time. Extra free time can become a great reservoir to help the Church and other community organizations. Or it can become the source of distressing moral problems. The Church needs to start now training workers themselves to lead in discussion of this issue and preparation for its solution.

Still another new factor facing workers today is the increase in off-the-job problems which have a direct bearing upon the work situation. Labor unions recognize that many of the difficulties workers have on the job are direct results of their off-the-job problems in the home, in economic and social life, and in personal relationships. The CIO, for example, is training certain members to become referral counsellors. These referral counsellors are not psychologists, but workers who have a capacity which, with training, will make it possible for them to advise fellow-workers of the sources of help. The assumption underlying this program is that well adjusted personalities with wholesome attitudes will do better work.

Obviously the Church has greater responsibility in such matters, for it is concerned about the total person—spiritually, morally, mentally, and physically. Its services, through trained personnel and modern equipment, must be available to the rapidly increasing number of workers who face problems deriving from speed; from the increasingly complex nature of work and social life; from the social pressures of a materialistic society; from fear of atomic warfare; from the inability to cope adequately with the forces which lead toward broken homes, juvenile delinquency, and alcoholism.

The Church confronts still another factor of modern industrial life. This is the increasing need to put a solid moral foundation under the relationships between management and labor. The Church cannot assume a partisan attitude toward any section of the economy. In the power struggle between management and labor the Church must call for industrial statesmanship from both sides which will take into consideration the general social welfare as a first requirement rather than the special interest of a particular group. The critique of the Christian gospel must be directed toward the power struggle between these two great forces in economic life.

Conclusion

The Church has now, as it always has had, a great opportunity to minister to the laboring people of the world. Old problems are with us, but many new factors have been introduced. It is time that the Church devote money and personnel to develop an adequate long-range program to meet the modern situation. For Jesus, who called all men unto Him—especially those who labor and are heavy laden—is adequate and ready to meet the new demands of a new day.

I Walked With God Today

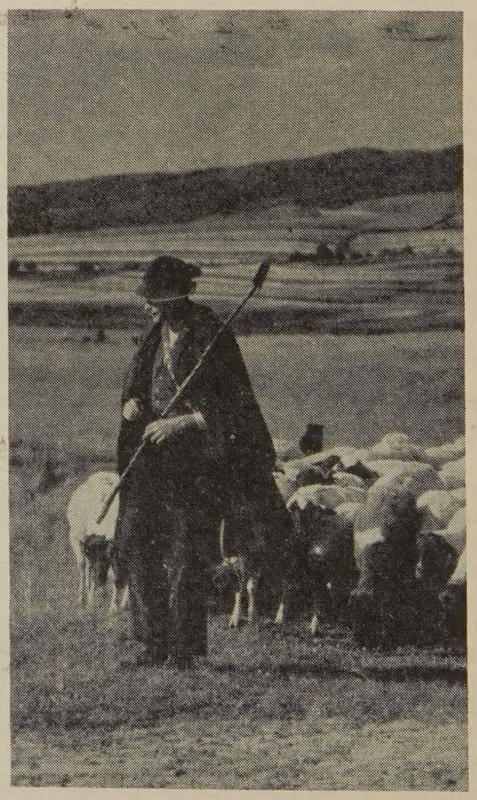
I walked with God today
And heard Him
Softly say,
"Thou art my son.
If you but do my will
I'll lead to pastures green
Beside the waters still."

I walked with God today
And all along
The way,
His hand in mine,
My heart much lighter grew,
A brighter path I knew,
Led by His touch divine.

I walked with God today
And heard Him
Softly say,
"Lift up thy brother.
Justice thou must do;
Love gentle mercy, too;
Give what thou didst receive
When thou declaredst, 'I believe.' "

When evening shadows came
I heard Him
Call my name
And felt Him at my side.
I knelt in silent prayer
And humbly whispered there,
"I am Thy son."

—Harvey R. Baker
Baltimore, Maryland



MAKING WORLD WIDE COMMUNION A MOUNTAINTOP EXPERIENCE

by Berlyn V. Farris

ON Sunday, October 2, millions will walk into their churches to find the altar prepared for Holy Communion. The church will be decorated with an extra touch of care. The prelude will contain a note of spiritual expectancy. On many altars or communion tables there will be a globe symbolizing a basic element of our faith, the brotherhood of all men in the world. On this particular Sunday Christians around the world will celebrate the Lord's Supper in what has come to be known as "World Wide Communion Sunday."

A Band of Fellowship

We turn that globe until we see the Mediterranean. On its shores nearly two thousand years ago the first communion was celebrated. The experience was not world-wide that night. Jesus and his little group of disciples were the only ones who participated. In the years that have followed, that holy experience has penetrated every country of the world.

Turn the globe slowly. Africa, Japan, the Americas, Greenland, Europe—wherever you turn, there will be people bowing in prayer as they take the bread and wine.

We were reminded at the World Council of Churches in Evanston last summer that only five per cent of the people of this world accept Christ as Saviour. Christianity is still a minority movement in the world. As we turn this globe, we will be reminded of China, where so many have not yet heard of Him. We will see the U.S.S.R., where false gods are preferred. When the North American continent comes in view, we will be reminded that nearly half our people have no church affiliation. We will be even more painfully reminded that so many of us who have taken His name have but little fire in our faith.

A band of fellowship girdles the globe, but the band is not very wide. The miracle of it all is that Christ has been able to do so much with so little.

A Victorious Event

World Wide Communion Sunday can be a victorious event in your church. You can use the means provided on this Sunday to help deepen the spiritual life of the congregation. The following steps will help to make this a most important day in the church year:

The first step of preparation is prayer. If your church has a prayer group, ask the members to begin praying early for the World Wide Communion service. Ask them to pray that the Holy Spirit will enter the life of the entire church with a new spiritual fire.

The minister can lift every member of the church in a moment of prayer if he starts early. Take the roll of the church and spend a few moments in prayer for every name. Time dedicated to prayer each day before the communion will help as can no other preparation.

The second step is visiting. The size of the church will determine the amount of organization and preliminary planning required to visit *every* family on the afternoon of Sunday, September 25. Visitors who are carefully trained and thoroughly committed should visit in every home on that day. They should call back later on those who were not in. The members may be given a folder which calls attention to World Wide Communion. This is a good time to explain changes and new features in the church program

Dr. Farris is Executive Director of the Joint Department of Evangelism, the National Council of Churches.

for the fall. By all means, urge the children and adults to come to Sunday school. The main point, of course, is the friendly call.

If you do not have two services on Sunday morning, why not try them for this Sunday? Many churches are experiencing increased attendances when the second Sunday morning service is offered.

The third step is the careful planning of the service itself. Communion services offer time for private prayer. Some ministers help guide these moments of silent prayer by suggesting areas of concern. If that is done, we will want to lift up the needs of our fellow Christians who serve around the world. There will be some missionary family who serves in a difficult field. Ask the people to pray for that family by name.

A Day for Brotherhood

This is a day to pray for peace and brotherhood. Everyone—military men, statesmen, and educators, as well as clergymen—is saying that the only alternative to war is brotherhood. Neither military might nor superior productivity will save us. If this is true, how can we achieve it except through the providence of God? The voices of the band of Christians around the world, lifted for peace on World Wide Communion Sunday, can do more than anything else to bring about a world of peace and understanding. The progress we are making toward peace is the beginning of the answer. Let us keep praying for peace.

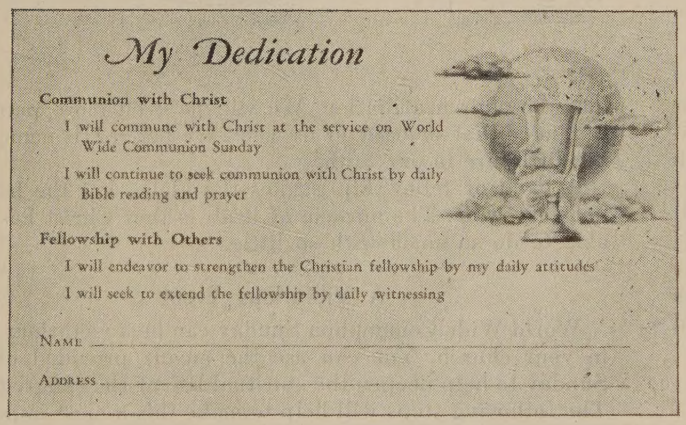
The fourth step follows the service itself. World Wide Communion need not conclude with the benediction at the morning service. There are shut-ins in the congregation who would never call on a busy pastor to serve them communion but who would be forever grateful if they, too, could be part of World Wide Communion. A few moments in each home where there are sick or aged will take the ministry of the church to those who cannot come to the church service.

A Mountaintop Experience

The Ministerial Association or Council of Churches can perform a real service by seeing that all institutions—such as homes for the aged, rest homes, and hospitals—are served on Sunday afternoon. The services can be divided among the ministers. This will bring the resources of the Holy Spirit to an even wider group who are too often forgotten.

An early start will give each church an opportunity to follow the guidance of the Spirit so that October 2 will be a mountaintop experience.

For World Wide Communion


My Dedication
Communion with Christ
I will commune with Christ at the service on World Wide Communion Sunday
I will continue to seek communion with Christ by daily Bible reading and prayer
Fellowship with Others
I will endeavor to strengthen the Christian fellowship by my daily attitudes
I will seek to extend the fellowship by daily witnessing
Name
Address

"MY DEDICATION" CARD

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This attractive card, printed in bluish-purple ink, with air brush effect, is the heart of an effective observance of World Wide Communion as it pledges individuals to share Communion with Christ and to have fellowship with others. Order in quantities now.

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Preparing the Congregation For World Wide Communion

by Daniel Lyman Ridout
Administrative Secretary
Baltimore Area

"COMMUNION" is the most familiar term used for the Lord's Supper. This title probably derives from the memorable words of the Apostle Paul (I Corinthians 10:16): "The cup of blessing which we bless, is it not the communion of the blood of Christ?" Entrance to the early Church was by faith and baptism, and experience and growth in Christian grace were nourished by the celebration of the Lord's Supper. As the late Dr. Clarence Tucker Craig put it, "A common meal was the high point of their (the first believers') worship."

Communion a Fellowship

This rightly suggests that, among the early followers of Christ, the service of Communion was a fellowship among the members of a particular group of believers. The denominations which hold to "closed Communion" even today have this fact as their scriptural authority. Dr. Robert W. Goodloe, in his recent book, *The Sacraments in Methodism,* reminds us that "open Communion" was practiced nowhere in the world before the American Revolution; that our American democracy, with its principle of freedom of worship, thought, and speech, gave rise to liberal thought and practice with regard to the celebration of the Eucharist.

However, it seems to us beyond all reason that Jesus could have meant for this observance to be confined to any "select" group. Such practice would be contrary to all that He taught and exemplified. When He stood up to read in the synagogue in Nazareth, "where He had been brought up," He opened the book and found the place where it is written by the prophet Isaiah:

> The Spirit of the Lord is upon Me, because He has anointed Me to preach good news to the poor. He has sent Me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.

It is written that He "closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fixed upon Him," when He said, *"Today this scripture has been fulfilled in your hearing."*

The Gracious Invitation

The Lord's Supper is for all who will receive it in faith. And there is no invitation in the world more gracious—or more universal—than this:

> Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; draw near with faith, and take this holy Sacrament to your comfort; and, devoutly kneeling, make your humble confession to Almighty God.

If anything implies, "Whosoever will, let him come," this surely does! Moreover, it clearly indicates that the service is not for saints, but for sinners!

One of the first truths I remember hearing my father of sainted memory declare from his pulpit was this: "The heart of the gospel is this: God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And the words of Paul may be added: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners—*of whom I am chief."*

Christ came into the world to save sinners; He died that sinners might not perish. By no stretch of the imagination dare we assume that sinners should be excluded from the Lord's Table. It is spread for them.

Personal Obligation

When one comes in humility—and one *must* come in humility—to receive the Holy Communion, he comes, of necessity, "on his own." He must think first of what Christ has done for him individually and of his personal obligation to "give thanks to Him for His great glory."

To say that one must come in reverence is to put it mildly. As Dr. Arthur Wentworth Hewitt expresses it, in *Highland Shepherds,* we must come in *holy awe.* "Always in the church we are in the presence of the Lord God Almighty, but now we are in the shadow of Calvary!" Indeed, we are at the very gate of Heaven!

As important as this personal sacrifice of self must be, once we enter into the service of Communion we must be conscious of being part of a blessed fellowship. After joining in the response to the Words of Adoration and in the Gloria Patri, we join in an ancient prayer, the Collect for Purity of Heart, which comes to us from the sixth century (Gregorian Sacramentary):

> Almighty God, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that *we* may perfectly love Thee, and worthily magnify Thy Holy Name, through Jesus Christ our Lord. Amen.

We then pray the prayer which our

Lord taught His disciples, beginning with the words, "*Our* Father." In response to the Ten Commandments, read by the minister, we pray, "Lord, have mercy upon *us*"; and to the Beatitudes, "Lord, be gracious unto *us*," and "Grant *us* Thy Holy Spirit." We are no longer *alone*. We are in union with like-minded people of God. Every prayer that we pray in the Communion service is for the *fellowship*. There is no place here for littleness, for selfishness, for narrowness. We pluralize our thinking! The minister might well have suggested to us on the preceding Sunday that we look forward to this glorious hour by singing through the week Charles Wesley's great hymn of fellowship:

Jesus, united by Thy grace,
And each to each endeared,
With confidence we seek Thy face,
And know our prayer is heard.

Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel his brother's care.

Comprehensive Concept

What, then, of World Wide Communion? Is it to be just another Communion service? It should not be regarded as more important than the regular service of Communion, but in its concept it must be broader. In comprehensiveness, it must be as wide as the whole world. Our communion is with others than those who kneel beside us, who worship within the walls of our church.

There is a scene where spirits blend,
Where friend holds fellowship with friend;
Though sundered far, by faith they meet
Around one common mercy seat!

And this is it! The whole world is here—Americans, South and North; Europeans; Australians; Asians; Africans—white folk, black folk, brown folk, yellow folk, red folk—all are here. There are no national divisions, no geographical boundaries, no color lines. *We are one!*

In Christ there is no East or West,
In Him no South or North
But one great fellowship of love
Throughout the whole wide earth!

Yes, this is it! We ought to stay on this mountaintop—but we may not, unless there is someone to help us. Who is that one? He is our minister! He must get us ready for this experience! He must call us out of our littleness into the bigness that is in Christ. For the next few Sundays he must preach from such great texts as: "God so loved the world"; "Go ye into all the world"; "Come unto me *ALL*—"; "The same (John) came for a witness, to bear witness of the Light, that *all* men through Him might believe"; "And *other* sheep I have—"; "Of a truth I perceive that God is no respecter of persons"; "For we being many are one bread, and one body; for we are all partakers of that one bread"; "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

He must call upon the choir to move away from the quiet meditative hymns, such as "Spirit of God, descend upon my heart"; "Breathe on me, Breath of God"; "Thou Hidden Source of calm repose", and "O for a closer walk with God"—great though they are—and to sweep on to such world-vision hymns as,

Jesus shall reign where'er the sun
Does his successive journeys run;
His Kingdom spread from shore to shore,
Till moons shall wax and wane no more. . . .

and—

O Master of the waking world,
Who hast the nations on Thy heart—
The heart that bled and broke to send
God's love to earth's remotest part:
Show us anew in Calvary
The wondrous power that makes men free.
. . .

and—

Where cross the crowded ways of life,
Where sound the cries of race and clan;
Above the noise of selfish strife,
We hear Thy voice, O Son of Man!

We are not dealing with time here now—we are dealing with eternity. So let the minister call upon the organ to peal forth the mighty strains of

King of Kings, and Lord of Lords,
And He shall reign for ever and ever,
and ever—
Hallelujah! Hallelujah! Hallelujah!

An Everlasting Song

The minister must prepare us for this world-embracing sacramental feast. He must lead us to this mountaintop—and he must keep us there, where we will see "the Lord of Life as He goes meekly by."

We will join in a great song—not a popular ditty, here today and gone tomorrow—not a local or national air—but a *universal* and *everlasting song*:

Let every kindred, every tribe
On this terrestrial ball
To Him all majesty ascribe,
And crown Him Lord of All!

O that with yonder sacred throng
We at His feet may fall;
We'll join the *everlasting* song,
And crown Him Lord of All!

For Your *World Wide Communion*

World Wide Communion Bulletin
$1.25 per 100

Pastors who do not subscribe to a regular weekly bulletin service prefer to use this bulletin because of its appropriateness and World Communion message. Inside pages are left blank for printing or mimeographing local program and announcements. Non-denominational.

Printed Communion Service
$1.50 per 100

This is a Communion Service, and is ready for use. It contains the prayers, scripture, responses, etc., for minister and people, being designed for churches which desire a fresh form, and yet one that is adapted from the Ritual itself.

My Church Attendance Record
50¢ per 100

Supply every member of the church and Sunday school with one of these cards to keep his own attendance record from World Wide Communion Sunday through Christmas.

Attendance Registration Cards
50¢ per 100; $2.25 per 500; $4.00 per 1,000

The use of this card encourages attendance and locates prospects. Register your church attendance on World Wide Communion and other selected Sundays by giving each person present a card on those Sundays. Order in large quantities for several Sundays.

COMMUNION LEAFLETS

The Meaning of the Communion, by E. Stanley Jones $2.00 per 100

This leaflet is an excellent message on the communion. Excellent for mailing to members before World Wide Communion Sunday. Very popular.

I Take the Cup $2.00 per 100
by Eugene Golay

An excellent message on the personal and social implications of the communion.

"Draw Near With Faith" $2.00 per 100
by Bishop W. Earl Ledden

This inspiring leaflet by Bishop W. Earl Ledden was written especially for World Wide Communion Sunday.

TIDINGS

Headquarters for Evangelistic Materials

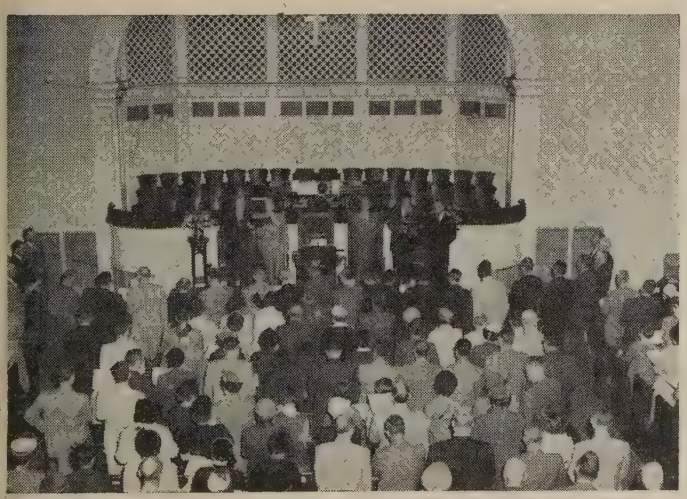
1908 Grand Avenue, Nashville 5, Tenn.

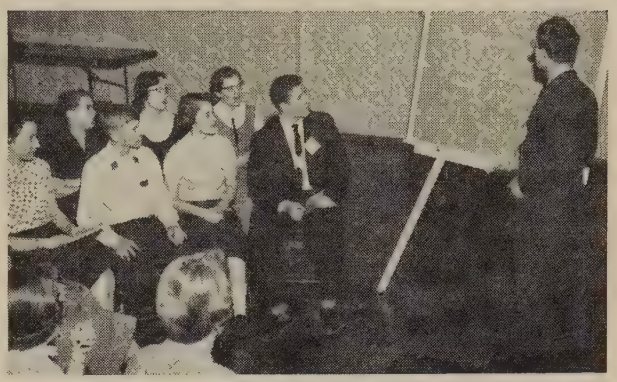
A Program of Evangelism for the Local Church

Emphasized in a Report by the General Board of Evangelism for the Year 1954-55

1. Much emphasis has been placed on evangelism *in the local church* which is the field of operation for evangelism. Major emphasis has been on getting the Commission on Membership and Evangelism in the local churches to function adequately and in giving them adequate guidance in practical plans and programs.
   - The "Manual" for this Commission has been widely distributed.
   - SHEPHERDS magazine is beamed to local church evangelism. One copy is given to every charge (pastor), and subscriptions are made available to churches for members of this Commission at actual (or below) cost price.
   - Workshops on evangelism in the local church have been held by General Board staff members in many Conferences, districts, and sub-districts.
   - The Spiritual Life Fellowship Plan has been developed that churches may more adequately keep up with their members and develop them spiritually.
   - Guidance has been given to Prayer Vigils, Prayer Life Missions for local churches, and many Prayer Groups (or Circles, or Cells) have been organized.
2. The Board of Evangelism, through its literature and field staff, gives guidance in contacting, cultivating, committing, and counseling people for Christ and His Church in the following ways:
   - The Religious Census—finding the people
   - Friendly Visitation—cultivating them
   - Visitation Evangelism—organized "two-by-two" visitation to win persons
   - Fishermen's Club—permanent, year-round, visitation evangelism

Pastors and part of the congregation in the dedication service, First Methodist Church, Eldorado, Arkansas, share inspiration in connection with the Camden District "Four Nights for God" program.





MYF teams are coached in visitation techniques by Rev. C. Kenneth Powell, Indianapolis, Indiana, in connection with the sixth annual National Christian Witness Mission, Columbus, Ohio.

   - Assimilating New Members—to get the church into the new members, after they have been gotten into the church
   - Spiritual Life Visitation—to deepen spiritual life of all members
   - Spiritual Life Fellowship Plan—dividing the membership into units for year-round visitation, oversight, and spiritual development
   - "Four Nights for God"—a comprehensive program for motivating visitors, training them in basic beliefs, faith, and techniques, and for winning and developing new members
   - Church Attendance Crusade—a six- to twelve-weeks' period of bringing people to church and of finding new persons, culminating in winning them to Christ
   - Mission to Members—an adjustable plan that builds up members in the faith and develops them in the church life
   - Prayer Life Missions—establishing prayer and the prayer habit on the part of individuals and groups
   - Family Worship and Individual Devotions—no one can estimate the great good that *The Upper Room* and its related devotional materials continually accomplish in churches, homes, and communities
3. Spiritual Life Missions have been held in many Areas, Conferences, and Districts to establish church members in the "Holy Habits" of the Christian life. During the year the Detroit, Des Moines, Indiana, and Minnesota Areas and an indeterminate number of Districts held such Missions.
4. The news swept the country at the beginning of 1955 that the General Board of Evangelism was sponsoring a continuous Prayer Chain during the 365 days of 1955. It is a fact that Methodist churches are organized for 24-hour prayer vigils every day during the year. Not only that, but Prayer Life Missions are being held in local churches, in Districts, and in Conferences—and prayer groups are being organized in thousands of places with great spiritual effect.

5. More Methodist churches participated in the New Year's to Easter "God Is Our Strength" Church Attendance Crusade than in any other Board project during the year. Many churches were able to make this program result in real evangelistic achievements—finding and winning new prospects, as well as reaching members who had become negligent and indifferent. Many pastors testified that the most satisfactory result was the increased attendance after Easter when the actual campaign itself was over.

6. In the summer of 1954, sixty-five Methodist theological students (the goal was to have seventy—seventy young summer evangelists—called 70-E) from sixteen theological schools were given two weeks' training by the General Board of Evangelism and sent forth into forty-six Annual Conferences to accomplish all the good that they could in definite situations with definite assignments given them by pastors and district superintendents. Among their duties were:

   Conducting Christian Witness Missions
   Surveying new communities in mushrooming areas
   Conducting Spiritual Life Missions
   Training lay visitation evangelism workers
   Organizing new churches and reopening old ones
   Preaching at regular and in special services
   Other evangelistic tasks according to local needs

   These 65 young men preached 1,263 times, visited 41,196 homes, located 12,824 Methodist families, won 1,471 persons on profession and by vows, secured 517 Methodist membership transfers, reopened five churches, and helped organize five new churches, besides being an untold blessing in innumerable ways.

7. Whereas only one "Christmas Conference" for young ministers was held in December 1953, two were held in December 1954: in Oklahoma City and on St. Simon's Island, Georgia (made famous by John Wesley on his Savannah trip). The development of the spiritual life and evangelistic passion of young pastors was the aim of these Conferences. They resulted in such great good that even more (possibly five) will be held next December.

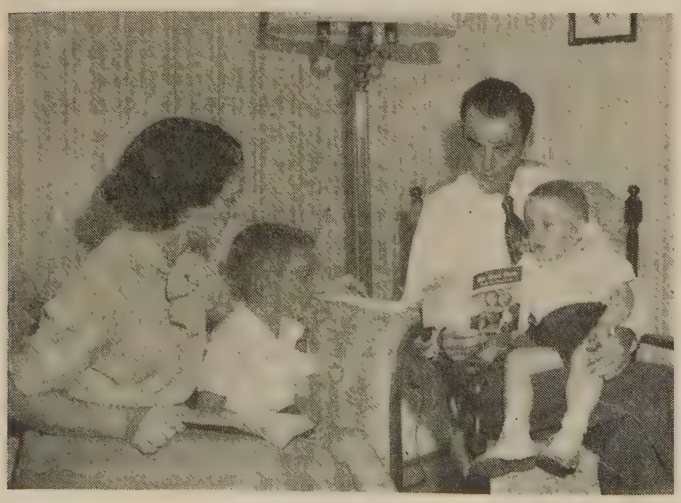
8. Other Missions, too numerous to name or classify, were held during the year:
   - The annual "Cuba for Christ" Mission was the largest and most effective yet.
   - A "Rural Revival Mission" was held in nearly 1,000 small churches in the Holston Conference and may establish a pattern.
   - A "Mission to Members" was held in the California-Nevada Conference.
   - A "Mission to Miners" was held in the coal-mining section of the Holston Conference.
   - A "Mission to an Industrial Waterfront" was held in Baltimore.
   - A "Lay Mission to Rural Areas" was held in Iowa.
   - A "Bishops' Evangelistic Crusade in the Central Jurisdiction" was promoted by the Bishops and the evangelistic leadership of the whole Jurisdiction. Special emphasis was upon church attendance, four nights of visitation evangelism, and a Youth Christian Witness Mission.

9. The Department of Evangelistic Missions of the General Board of Evangelism, with its field staff and with the help of other staff members of the Board, furnished guidance and some leadership in all of the above and in many other missions, planning groups, evangelistic institutes, and conferences.

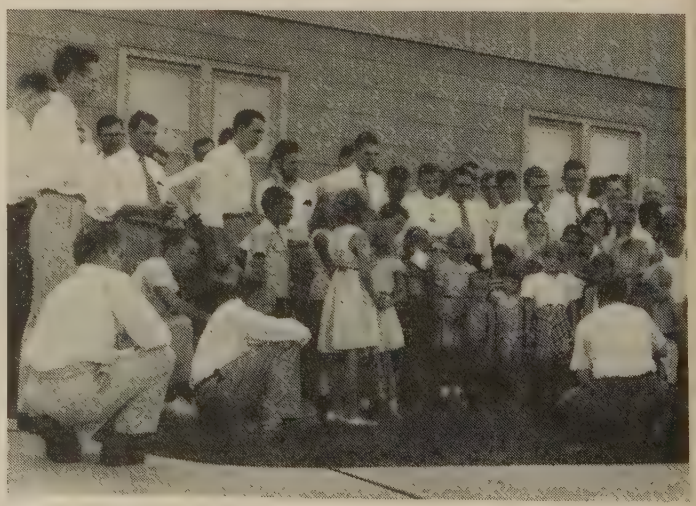
10. The TIDINGS Department of Evangelistic Literature, during the fiscal year, supplied 22,343,324 pieces of literature and materials (ranging all the way from cards and leaflets to books, turn over charts, and movie and TV trailers) at low cost upon direct order to pastors and churches—besides SHEPHERDS and other promotional items. This Department spreads the work and influence of the General Board to every charge every month. The most significant large new items developed during the year were "Four to Go," a youth evangelism movie film, and "Spiritual Life for Methodist Christians," a turn over chart.

11. The Upper Room Department of Devotional Literature has continued to increase its ministry to individuals and families. It is entirely self-supporting and does not receive World Service funds. THE UPPER ROOM, the world's most widely circulated devotional periodical, during the year went over the 3,000,000 mark in circulation for the first time. It now has 31 editions in 26 languages. The increased demand for its related devotional booklets is gratifying, truly phenomenal. THE UPPER ROOM influences millions of people through its significant radio work also. What a vast amount of good THE UPPER ROOM is accomplishing!

The Upper Room ministers to families.



A group of 70-E conduct an open-air meeting for children.



A Balanced Program of Evangelism

by D. Trigg James
Executive Secretary, Inter-Board Council
Holston Conference

There is set forth here in brief outline form the elements which should go into the development of a balanced program of evangelism in a local church. Listed at the end are helps published by Tidings.

The Development of an Evangelistic Church.

The first requirement in the development of a balanced program of evangelism in a local church is the development of an evangelistic spirit—a spirit which is evidenced in all activities and departments of the church whereby the following elements are revealed:

1. A friendly concern for people.
2. A definite attempt to reach and enlist new people.
3. A workable plan of assimilation whereby all new persons are made to feel that they are a real part of the fellowship of a group and of the church as a whole.
4. The operation of a continuous program to build up the constituency roll.
5. Evidence of the will to grow.
6. Creation in every worship service, activity, and meeting of the church a spirit of expectancy and of success.

A Program of Continuous Cultivation.

1. A lay visitation program.
2. Periodical use of the Spiritual Life Mission.
3. Use of Spiritual Life chart, "Spiritual Life for Methodist Christians," for the development of disciples.
4. Keeping and study of records of attendance at all services of the church, the church school, and departments, and follow-up of absentees.
5. Visitation of all newcomers to the community.

The Use of Visitation Evangelism.

1. Development of the "Fishermen's Club."
   a. Explorers—To discover prospects.
   b. Fishermen—To visit for decision for Christ and the Church.
   c. Shepherds—To assimilate new members.
   These are to be used in a continuous program with at least one special period of visitation for four consecutive days annually.
2. Use of Christian Witness and/or Weekend Christian Witness Mission for Youth, and Youth Activities' Week.

The Development of an Assimilation Program.

1. Provide training for all members joining the church—adults, youth and children.
2. Assign fellowship friends.
3. Enlist in small group activity.
4. Secure pledge to the financial support of the church.
5. Carefully check attendance and participation of new members for first year.

Public Evangelism.

Conduct annual revival, preaching mission, or special services.

The Prayer Life Movement.

1. Establish prayer groups.
2. Promote family worship.
3. Suggest prayer objectives.

Develop and Direct a Program of Evangelism in the Church School.

1. Help all teachers to teach for a verdict, plan for special appeals for Christian decision in department groups or in church school as a whole.
2. Conduct special classes for children and youth to train them for church membership at least annually, more often if necessary.

Distribute Evangelistic and Devotional Literature.

MATERIALS

Materials helpful for the promotion of this program are available from Tidings, Headquarters for Evangelistic Literature, 1908 Grand Avenue, Nashville 5, Tennessee. Among those suggested here are several that may be used in more than one of the foregoing emphases. These are easily distinguishable by their titles.

"HOW" BOOKLETS

10c each; 6 for 50c; any title

Assimilating New Members, by G. Ernest Thomas
How to Conduct a Spiritual Life Mission, by G. Ernest Thomas
How to Have a Successful Week of Visitation Evangelism, by Dawson C. Bryan
How to Have a Preaching and Reaching Revival in Your Church
The Religious Census, by Eugene E. Golay
The Fishermen's Club, by Dawson C. Bryan
How to Organize and Conduct a Church Attendance Crusade, by Eugene E. Golay
The Spiritual Life Fellowship Plan, by G. Ernest Thomas
Four Nights for God, by Eugene E. Golay

Be a Member Where You Are, $2.00 per 100
Self-Help for New Members, by Ray W. Ragsdale, 15c each; 10 or more, 10c each
The Commission on Membership and Evangelism in the Local Church, 25c each; 5 or more, 20c each.

How to Be a Fellowship Friend, $2.00 per 100
How to Organize and Operate the Fill a Pew Plan, by Eugene E. Golay, 5c each; 25 or more, 3c each
Why We Visit, by Lowell B. Hazzard, 10 or more, 4c each

Friendship of the Concerned, $2.00 per 100
A Prayer Vigil (free sample)
Prayer Helps for a Prayer Room, $2.00 per 100
Prayer Cell Covenant Cards, $2.00 per 100
Prayer Circles Cards, $2.00 per 100
Pattern for Christian Witness Mission (free sample)
One Great Sunday of Witnessing (free sample)
A Christian Mission to the Home
Turn-Over Chart, *"Spiritual Life for Methodist Christians,"* $12.00

The Wiard family having Upper Room devotions at the altar of the Lakewood Methodist Church.

Lakewood Methodist Men

Sponsor Parish Cultivation Plan

During the past two years Lakewood (Ohio) Methodist Church has increased its regular order for THE UPPER ROOM from 450 to 2,500. It is now the largest order going to one church. Dr. George Albert Fallon, the minister, caught the vision of a larger use for this vital devotional publication as part of the Lakewood Methodist Church's development plan for the deepening of the Spiritual Life.

The minister called on Methodist Men to help. He first met with the president, Mr. Russell Rainbow, and shared his dream of every family in the church using THE UPPER ROOM. Mr. Rainbow was enthusiastic. A meeting of the cabinet of Methodist Men was called. There were some doubts at first. The minister expressed his belief that the people would welcome it. Furthermore, he said that there was real need for devotions in every family. "I believe it will meet with quick acceptance and that our people will be glad to share the cost. If the cost of first issue is not fully met I will guarantee that it will be underwritten," Dr. Fallon said. So 2000 copies were ordered along with the little brown envelope and the mailing envelopes provided by THE UPPER ROOM.

"Will the church office take care of the mailing," the men asked the minister? "It can, but we prefer that you do it. Let this be a great project for Methodist Men." The men accepted the challenge. When the many bundles containing THE UPPER ROOM arrived, the men gathered at the church and got to work. The minister had written a letter to be enclosed with each copy. The letter explained the dream and hope of Methodist Men and invited those who were interested to help them financially. This letter was put into the mailing envelope, along with a copy of THE UPPER ROOM and the little brown envelope. The result was thrilling. The people welcomed THE UPPER ROOM. Countless telephone calls came to the home of the president of Methodist Men expressing appreciation for what the men were doing. Hundreds of little brown envelopes were placed in the collection plate and sent to the church office.

From the very first issue THE UPPER ROOM has paid for itself. In fact, the response has been so good that Methodist Men has been able to extend the use of THE UPPER ROOM. Their order has climbed to 2500. Now they are sending THE UPPER ROOM to every family in the church—to all students away at school —to all the members of the church who are in the Armed Services. They are putting THE UPPER ROOM into all the motels in Lakewood and are distributing copies in the Lakewood and Fairview Hospitals.

Shortly after THE UPPER ROOM was mailed to every family, the two congregations meeting for worship on a regular Sunday morning were given a firsthand view of how a good Christian family makes use of THE UPPER ROOM. As part of the regular service a fine Christian family made its way to the altar steps and sat down. The mother said, "Since Methodist Men has distributed THE UPPER ROOM many of our families are using it for devotions every day. We are going to join them this morning." Then the family read the Bible passages and followed THE UPPER ROOM devotional for that day. That simple dramatization caused many families to say, "We have been neglecting family worship. From this day we are going to begin."

Every new family coming into the church is given a copy of THE UPPER ROOM and is urged to join the other families of the parish in daily devotions.

As soon as THE UPPER ROOM was placed in the Lakewood Hospital, people began to express their appreciation. One woman facing an operation said to Dr. Fallon, "I read THE UPPER ROOM this morning. I think it was written just for my need this day." Another patient said, "I am very grateful to Methodist Men for THE UPPER ROOM. I had not seen that devotional booklet before, but from now on I will be a regular user."

The youth in the Armed Services are grateful to the home church for remembering them in this fine way.

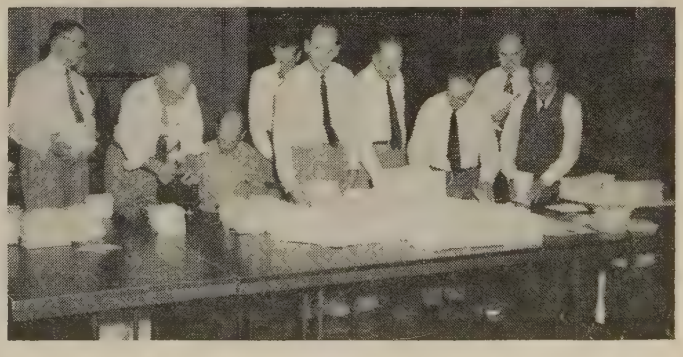
"I am grateful for a church that cares about me while I'm away at school," a student wrote in a letter of appreciation.

So enthusiastic are Methodist Men about this great project that they have voted it a "continuing project."

There is a deepening of the Spiritual Life in this great church because of the large ministry of THE UPPER ROOM. "This is the greatest thing we have ever undertaken," said the President of Methodist Men, "and God has blessed us from the first in it."

Dr. George Fallon discussing The Upper Room project with cabinet of Methodist Men.

Methodist Men get 2500 copies ready for Uncle Sam.



This Local Church Helps to Build the Kingdom by

HOLDING A SERVICE OF SEPARATION

by C. Maxwell Brown
Pastor, First Methodist Church
Fargo, North Dakota

SOME years ago the Committee on Comity assigned north Fargo to the Methodists. We were given a period of years in which to develop the work there or to withdraw in favor of another denomination. So after a survey and a couple of years' planning, we launched the project this year.

We began in this way. We called a preliminary meeting of folk living above Twelfth Avenue North in Fargo to inquire how many would be interested in having a church in their own neighborhood. About 40 people responded and showed considerable enthusiasm for the project. Our next step was to secure the use of the Benjamin Franklin Junior High School Auditorium and band rooms for our Sunday school and church services. First Church entered a contract with the Board of Education to pay $40 per week rental for the use of the school building. First Church did this for the first six months of the life of the new organization. We also took an offering at Christmas time and gave it to the new group for the purchase of hymn books and other equipment.

Miss Grace Huck, our Director of Religious Education, undertook the organization of the Sunday school; and Rev. Walter Pilgrim, Associate Pastor, carried the burden of the preaching, together with Dr. A. B. Smith, the Superintendent. I appeared only twice during the sixth-month period at the Northside services.

Organization

Very early in the project we organized sub-committees of our Commissions here at First Church to act in behalf of Northside. Dr. Norman Krong, from the Educational Psychology Department of the North Dakota State College, was elected superintendent of the Sunday school. The four Commissions were set up according to the sub-committees of our Commissions here and began their work immediately.

Functioning Well

A choir was organized and a Sunday school staff set up. We started off with about 85 in Sunday school and 110 in church. Attendance has grown slowly since that time. The Commissions have been functioning very well for new and inexperienced workers.

Preliminary to Easter Sunday, under the direction of the Superintendent, we organized the Quarterly Conference of Northside through a congregational meeting. Then, on Easter Sunday, we had a formal separation service. Since we have two services here on Sunday morning, we invited the members of the Northside congregation to our 9:30 service, after which we called them all down to the chancel of the church. There we presented the lay leader, Dr. Carl Schmidt, of the State College faculty, with a hymnal representing worship. We presented Dr. Norman Krong, the Sunday school Superintendent, with a Bible, symbolic of his educational responsibility. We presented Mr. Donald Warren with a *Discipline,* since Mr. Warren is chairman of the Board of Trustees, symbolizing the organization of the church. After a prayer by the pastor, the members returned to their own location at Ben Franklin Junior High School and formally opened the first service and joined the church under the name of Faith Methodist Church. There were 86 members on the charter roll.

Since that time the people have conducted a finance campaign to raise a current expense budget. Our Conference is putting some money into the project to help purchase property for a site and to start a new building. Since our Conference is low on extension funds, we worked out this system of exempting the new church from any proratings for the first year, charging them one-half the regular prorating for the second year, three-fourths for the third year, and the full percentage for the fourth year. At Conference time Dr. A. B. Smith, formerly Superintendent, was appointed pastor. We are now in the process of acquiring a parsonage for the minister and getting the building program under way.

Work Together

We will continue to work very closely with the Faith Methodist Church. We are giving them one full page each week in our weekly church paper and keeping their members on our mailing list so they may have the publicity value of a weekly church paper. We are making our office facilities available to their minister for his mimeograph work and what secretarial help he will need. Miss Huck is also giving part time to general supervision of their educational program. We think it has been a very successful move. The feeling between the two groups is splendid and we are watching the growth of that new congregation with as much pride as a parent watches the early growth of his own offspring. We think it's a good system to follow, and we believe that more communities could use it to good advantage.

In spite of the fact that we gave 86 members to the organization of the new church, we have nevertheless showed a substantial increase in our own membership this year.

A CHURCH THAT PRODUCES PREACHERS

by S. Mancil Bell
Pastor, Grace Methodist Church
Wichita, Kansas

Grace Methodist Church, Wichita, Kansas, has become a church of young preachers. During the last year and a half, nine young men have made decisions concerning the Christian ministry. Eight of these now hold a local preacher's license.

Bob Ely, one generation removed from a long line of Methodist preachers, led the procession. The minister's message that morning was on "Elijah." "All through the sermon," says Bob, "a voice seemed to keep repeating, 'That's for me.' "

Three months later, soon after colleges opened their second semester, **Jim Hervey,** star track and all-round athlete at Wichita University, knelt at an altar of prayer one Sunday evening. Letting God invade his life, Jim cleared the hurdle of self. From that scene of commitment, he returned to school the next day and quietly changed his curriculum to *pre-ministerial.*

Bruce Blake, a senior and prominent athlete at Wichita's High School East (now a member of Zion Methodist, where his parents belong) revealed his call to preach when giving his testimony at Wichita's City Rescue Mission. "I was at church last night, kneeling at the altar," he said. Significant was his recurring theme that God called him to preach "at an altar of prayer."

Then came **Jack Harris,** who felt called of God to give his life to the Church but couldn't "be sure." Several counseling sessions later, Jack knelt in prayer saying, "Lord, I'm taking this step because it's what I *want* to do. I'm not too clear on it, so please reveal to me if it's what I *should* do." Jack is fast becoming a very effective preacher, and there is every indication he is doing what *God wants* him to do.

Dick Robbins (whom we inherited from First Church, El Dorado) moved to Wichita last fall. He came to Grace Church because he had heard of the opportunities for training which are being given young ministers.

Then, there's **Grant Miller** who, coming to Wichita from Oklahoma, was directed to us by an Episcopalian who knew about the corps of young preachers at "that Methodist church on the corner of Gilbert and Topeka."

Add **Ralph Pyle** to this roster. Ralph was a member of our staff for five years as a worker with youth, prominent in the public school system of Wichita and, at present, Principal of Central Intermediate School. District Superintendent Otto Volkland, needing immediate help in one of the churches, called on Ralph, who has never been able to say "No" to his church. Now he is pastor, with a local preacher's license. He is doing great work in the public schools during the week and preaching in his own church on Sundays.

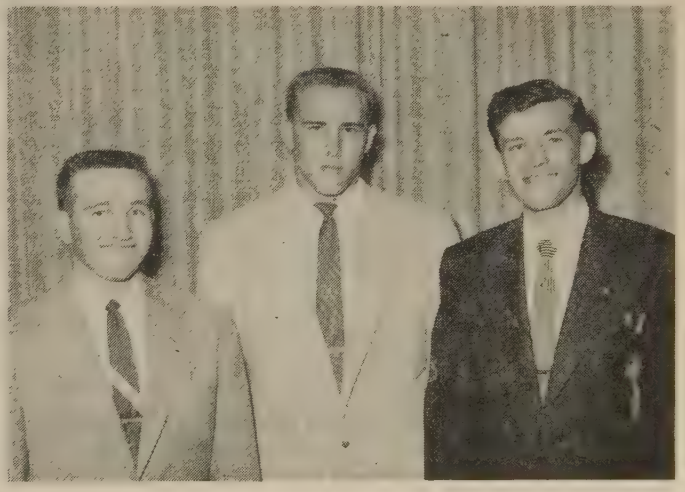
Herb Bolinger says, "I can't say exactly when or where I received my call to preach. It seems to be an accumulation of experiences through the last several years. Also, I had help from a number of people." This, however, is sure. While Herb was building a bomber, God was bombing a builder with calls to great service in the church. Recently, Herb resigned a lucrative position in an airplane factory to give full time to the ministry of the Church.

Still more recently **Charles Craft,** a successful young insurance consultant, yielded to the call of the ministry. His response followed an evangelistic service at which Dr. James D. Gibson preached on stewardship. At the close of the service, I said to Charles, "I want to see you go to the top in the business world and, taking Christ with you, be a good steward of your possessions every step of the way."

He answered me with a firm grip of the hand and the single statement,

In a ceremony at Grace Methodist Church, Herbert Bolinger (second from right) receives his local preacher's license from Dr. Otto F. Volkland, Superintendent of Wichita District (extreme right). Others in the picture are (front row, left to right) Dick Robbins and Bruce Blake; (second row, left to right) Ralph A. Pyles, Rev. Gerald Martin, associate pastor; and Rev. S. Mancil Bell, pastor; (third row, left to right) Jack Harris and Bob Ely.

Shown here are other local preachers at Grace Methodist Church, Wichita, Kansas. They are (left to right) Grant Miller, Jim Hervey, and Charles Craft.



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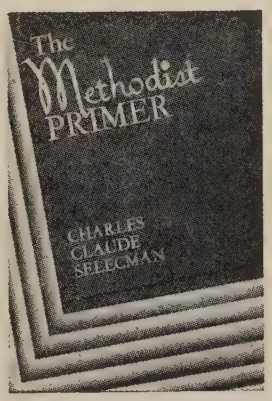

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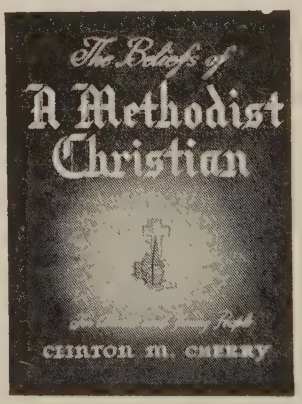

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TIDINGS

Headquarters for Evangelistic Materials
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"May I have an appointment with you tomorrow morning at 10:00 o'clock?" The next morning Charles came to my office. Two uninterrupted hours, the secretary carefully protecting us, revealed that Charles had once held a local preacher's license and had dedicated his life toward the ministry, only to be deflected into other channels by military service and pressure outside the Church. Now, God's voice, unheeded no longer, is being heard and answered.

"The only clear path I see at present," says Charles, "is to recover my local preacher's license and keep the channel open for further guidance. It may be to go on to seminary and become a minister, or it may mean serving as a lay preacher, when needed, and giving my all as a businessman and steward for Jesus Christ."

The church has been a training center for these young men. Two of them have served as chairman of our Commissions on Education and on Membership and Evangelism. One has headed the Visual Aids Committee. *All* have assisted in the morning worship services, taken their turns in preaching during the informal Sunday evening hours, preached in outlying student churches, conducted worship and preached in Wichita's City Prison, shared the Christian witness with derelicts at the Rescue Mission, and preached or participated in various radio and television programs. *All* have taught Sunday school classes for boys. Two have conducted the membership training classes for the past two years. One is minister of our junior church. Three are now serving as pastors of student churches. Three are attending Southwestern College at Winfield. Two are students in universities in Wichita.

Our District Superintendent, Otto Volkland, has been more than kind in his interest in each man and in giving him broader preaching experiences as he merited them.

This great response to the call of God and the needs of the Church cannot be laid at the door of human efforts. Not in a single instance was any one of these men approached and solicited for the ministry. No pleas were made for them to forsake previous plans for their lives to become ministers.

The answer is to be found in two facts: an altar open for prayer and the conviction that it is a normal, healthy thing for one to commit his life to God and follow His leading "no matter where."

Gerald Martin, just out of seminary, was recently added to the church staff as associate minister.

Kiwanis Clubs Use THE UPPER ROOM in Work of Committee on the Support of Churches in Their Spiritual Aims

Chairman talks to a motel manager.

Every Kiwanis Club is required to have a committee in support of the Churches in their Spiritual Aims. Many committees are finding that THE UPPER ROOM offers an opportunity to do something unusual and helpful in their home communities because THE UPPER ROOM is accepted as an international, interracial and interdenominational devotional guide.

Recent standing orders by Kiwanis clubs have come from various parts of the country. J. L. Horner, committee chairman of the Kiwanis Club of Carthage, Texas, writes that the copies they receive are placed in drug stores, book stores and other establishments in the folding carton furnished free by THE UPPER ROOM. The public is invited to take copies and leave coins in the slot provided for the purpose. The committee believes that by encouraging the use of THE UPPER ROOM it is providing "a means of getting people to have devotions and to read the Bible daily."

The Rev. Mr. Clark W. Plummer, minister of the Pacific Portal Community Church (United Presbyterian) is a member of the Committee in Support of the Spiritual Aims of the Kiwanis Club of Old San Diego, San Diego, Calif. He suggested that the committee might place THE UPPER ROOM in the motels of that area and the committee agreed to a six months' trial. A survey revealed that all but one of the motels in the area agreed to let the committee place THE UPPER ROOM in their rooms, inasmuch as there was nothing sectarian in the publication.

Each copy of THE UPPER ROOM is stamped "For Your Inspiration—by The Kiwanis Club in Old San Diego."

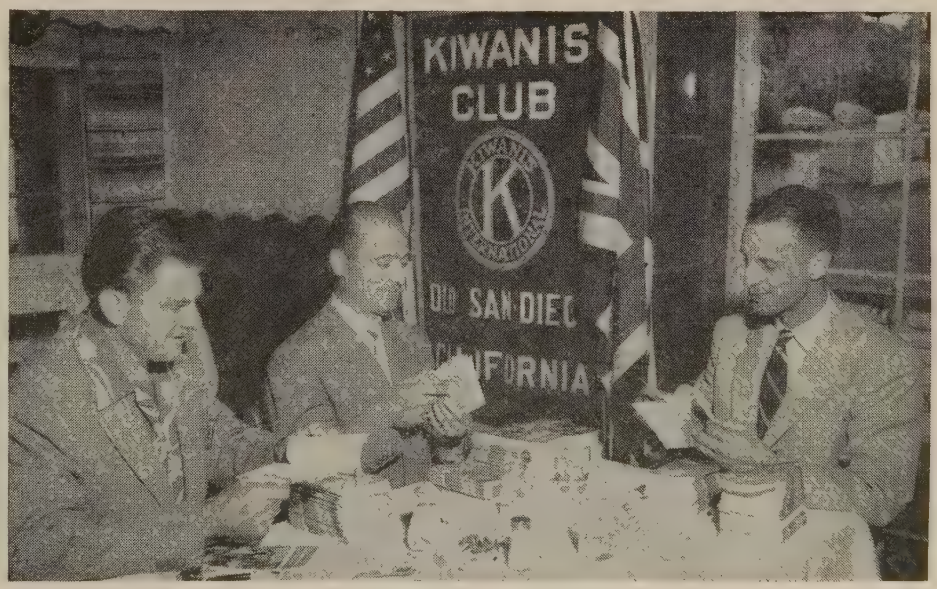
"At any rate," writes Mr. Plummer, "after the first six months' period we found that it was liked by the motel operators. In several cases the operators reported that not a copy would be left at the end of the period. Persons just naturally took them along. . . . If I were an operator I would use this system personally.

"I feel that this service is one which has a good influence on the motel people of our area. It lets them see a service project by a group which does not expect a return for profit.

"As a by-product of this service, we pick up any copies that are left and send them to a prison honor camp operated by the county. The chaplain there tells me that the men enjoy them. Thus these same copies provide a second service.

"I hope this service never is stopped. But whether it is or not, there is something good about having done it."

The Committee on Support of Churches checks over copies of *The Upper Room*. Left to right: John Clark; Carlo Boccaccio, chairman; and Clark W. Plummer. Photos by Maurice Roy.



EVANGELISTIC NEWS FROM THE

Forty-Hour Prayer Vigil

Is Climax of Prayer School

The fourth annual 40-hour prayer vigil was held at St. Paul's Methodist Church of Nyack, New York, from 3:00 P.M. on Good Friday, April 8, to 7:00 A.M. on Easter Sunday, April 10.

The School of Prayer, which lasted 12 weeks, had helped 72 people and culminated in the 40-hour prayer vigil.

All people of the community were invited to participate in this prayer vigil for any hour within the 40-hour period. Available on reading tables at the back of the church were prayer helps of books, magazine articles, pamphlets, and folders for adults, as well as prayer stories for children. The 140 people who attended prayed silently or aloud in the pews or at the altar. Whole families took this opportunity to pray together.

The church members who were on duty as assistants during the 40-hours gave to each person entering the sanctuary a prayer vigil cross and a folder containing helpful prayer suggestions.

Many people found the hour of meditation and prayer a soul-searching experience of the most vital importance. The children, too, enjoyed kneeling at the altar and reading the book of prayer placed there. This year more people availed themselves of the privilege of coming to pray than in previous years.

Reverend J. Clark Callender announced the Prayer Vigil at all services before Good Friday, and two publicity articles appeared in the *Rockland County Journal News*.

Both the School of Prayer and the Forty-Hour Prayer Vigil were sponsored by the Commission on Membership and Evangelism.

TIDINGS Announces New Hymn Booklet

An attractive booklet containing the words of some of our best-loved hymns has just been published by TIDINGS under the name, *Hymns of Prayer and Praise*. For convenience of size, the volume does not carry the music to these hymns. Very helpful for use in prayer meetings, revivals, and other types of evangelistic services, the booklet sells at 10c per copy. Order in quantities *now* from TIDINGS, Headquarters for Evangelistic Literature, 1908 Grand Avenue, Nashville 5, Tennessee.

ARIZONA CHURCHES LEAD CONFERENCE

With the Southern California-Arizona Annual Conference receiving 25,606 new members during the past Conference year, it was revealed that the three churches receiving the most new members were Arizona churches. Catalina Methodist Church, Tucson, with Hayden Sears as pastor, reported 516 new members. First Methodist Church of Phoenix, George Boss, pastor, won 410 while Central Methodist Church, also in Phoenix, Charles Kendall, pastor, received 401 new members.

Hayden Sears, pastor, Catalina Methodist Church, Tucson, Arizona, welcomes the 500th new member received into the church during the Conference year 1954-55.

One group of the approximately 1300 new members received into the First Methodist Church, Phoenix, Arizona, in the last three years.

FIELD

Citation Winner for 1955

Miss Margaret Applegarth, writer and lecturer, has been announced as the 1955 winner of THE UPPER ROOM Citation for leadership in the field of World Christian Fellowship. This is the first time that the award has been won by a woman. She is the author of 30 books, the most recent of which is *Moment by Moment*. For nine years she was National and International Chairman of the World Day of Prayer Committee. A member of the American Baptist Church, she is a frequent speaker before ministers of other denominations. A unique honor is hers in that she has been made a life member of a number of the women's organizations of other denominations.

The Christian Commando Campaign

by William A. Harris
New Abany, Mississippi

THE Christian Commando Campaign is a very adaptable method of evangelistic effort. It has been effectively used in The Methodist Conference in England under the direction of Colin A. Roberts. Two books are very helpful in explanation of this. One is William Gowland's *Militant and Triumphant* (a TIDINGS Evangelistic Book Club selection). The other is Colin A. Roberts' *These Christian Commando Campaigns* (The Epworth Press, City Road, London).

In the North Mississippi Conference we have adapted this concept to meet a definite, pressing, and immediate need. We take Commando Teams of five ministers—evangelist, singer, visitation leader, prayer life leader, and pianist—and visit one local church for a 24-hour period of balanced, militant evangelism. Our goal is to win that day at least one person on confession of faith and/or vows (in a church which has not won any on confession of faith or vows during the year; in other words, a barren church).

This team works to renew the spiritual life of church members, to create concern for non-churchgoers, and then to win people to Christ and the Church. So far, the Christian Commando Campaigns have been very successful in accomplishing either one or both of the objectives. (Goal this year: No barren churches in District or Conference.)

Members of a Missions Workshop Class from Scarritt College for Christian Workers discuss common interests and problems with staff members of the General Board of Evangelism in the Board's headquarters building in Nashville, Tennessee.

Methodist Centennial in India

Inspires New Mission Study Book

South of the Himalayas, One Hundred Years of Methodism in India and Pakistan, by James K. Mathews. Introduction by E. Stanley Jones. New York: Board of Missions of The Methodist Church, 1955. 160 pages. Paper, 50c.

(Sent on consignment to pastors and church leaders who order in quantity for use in church-wide Schools of Missions from Study Book Office, Board of Missions, 150 Fifth Avenue, New York 11, New York.)

THE ROLE of free India in current world affairs, the importance of Methodist missions in Southern Asia, and the approaching centennial of Methodist work in India lend unusual interest to the theme of the annual church-wide mission study for 1955-56. This book, written by the able Executive Secretary of the Division of World Missions, is based on many years of experience as a missionary and army chaplain in India and many more years of administrative contacts and responsibility throughout Southern Asia.

However, this book is more than a history of Methodist missions in Southern Asia since Dr. William Butler landed at Calcutta, September 25, 1856. It is more than an interpretation of India and Pakistan, and their religions and aspirations, for those who would understand their march to independence and world influence. It gives expression to the vital spirit of the missionary enterprise and voices its challenge to the home church. The great personalities of the Methodist movement in India and Pakistan live again in these pages, which are replete with illustrative incidents that stir the imagination and convey the vital breath of the missionary advance.

A leaders' guide for the teachers of classes studying this book is being prepared by Dr. Hugh C. Stuntz, president of Scarritt College for Christian Workers, and will be included with consignment orders sent for use in Schools of Missions.

—Courtesy Camera Clix

Jesus

THE MASTER STEWARD OF LIFE

by

Gordon Pratt Baker

JESUS' emphasis on stewardship went far beyond the use of material possessions. No one understood more clearly than He that the proper management of physical things depends upon a deepening comprehension of the spiritual powers of which they are simply tangible expressions. Long before the writer of the Book of Hebrews stated it so succinctly, He knew that "the things which are seen were not made of things which do appear." Thus, while He did not hesitate to speak to specific circumstances—as in the case of the Rich Young Ruler—He always did so in the light of eternal principles by which, and by which alone, life can be effectively directed to a sure and lofty end.

Even His assumptions were rooted and grounded in these principles. What He took for granted became foundational to much of His ministry, and at no time were His postulates at variance with His pronounced premises. In fact, it was His constancy of experience and demonstration that made Him the Master Steward of life.

One driving purpose absorbed His thought and action, namely, to bring the saving power of God to the sinning sons of men. He fulfilled this purpose in many ways and by many means. Time and space permit us to glance at only four areas in which He worked out this stewardship.

I

The stewardship of truth. Jesus' stewardship of truth reflected His insight into the eternal nature of life. He knew that truth is not an abstract element, separate and apart from pracical affairs. He knew that truth permeates the fibres of the universe to hold it in line with a divine cause. So He recognized the reliability of life.

Committed to the conviction that we do not "have a little day and cease to be," He saw that the redemptive purpose of God's love leaps from heart to heart and from generation to generation to make life meaningful. Thus, He related every age to the ages, not by social and cultural factors, which change with man's increasing knowledge, but by spiritual forces which use the changes around them to shape new and sacred designs. In doing so, He made it clear that every truth discovered becomes the basis for discovering greater truths for which it has stretched the mind's capacity to understand.

So He emancipated men from the tyranny of facts. Fact would seem to indicate the power of evil. Truth silhouettes it against the backdrop of an eternal cause which cannot be suppressed. Socrates drinking the hemlock, Jeremiah assassinated in an alien land, irrefutably substantiate this. Fact would seem to indicate, as Heracleitus declared, that "everything changes"; hence, there is no permanence to life. Truth reveals that all things change at the dictate of a changeless law. Water turns into snow, ice, frost, fog, clouds —but always it remains H_2O. The experiences of life may vary, but always the elemental forces that comprise it remain. The unity of truth is to be found, not in the method of experiencing it, or in the manner of expressing it, but in the formative power of its ultimate purpose, that is, the establishment of increasingly better relations between God and men through broadening revelation and deepening understanding.

Truth must always be greater than the particular forms of its expression. Otherwise it is no more authentic than the changeable form. But the very fact

of its greatness constitutes both a hope and a challenge to men. "You shall know the truth, and the truth shall make you free." Free from what? Free from the shackling fears of a demon-infested world, such as Columbus knew. Free from an earth-bound world, such as the Wright brothers knew. Free from a world of moral and spiritual chaos, such as we know. Truth leads on to truth until it brings us to the Author of truth.

Thus, truth is a living force, factually revealed, to be sure, and expansive in expression, but always matched to the potential of the human soul. As a result, it comes alive through personalities that dare to risk all for the fulfillment of its purpose. Just as electric wires conduct a revolutionizing current without which they would be lifeless, so men become channels for a transforming truth without which the world is doomed. In their commitment to eternal truth, declared Jesus, men find eternal life.

II

The stewardship of time. Because He believed in its eternal nature, Jesus did not divide life into a human and a divine plane. Instead, He related the continuity of history to the continuity of immortality. Consequently, He saw life as a working partnership with God.

Now, the measure of a good partner is the way in which he uses resources mutually important to the partnership. As we judge men's business acumen by the way they handle money, so, He declared in effect, we can judge their spiritual abilities by the way they handle time. For just as money is the medium of material exchange, so time is the medium of spiritual exchange.

The value of money, as economic depressions have repeatedly proved, is found, not in itself, but in what it makes operative. In like manner, the value of time is found, not in itself, but in the degree to which it enables truth-expressing laws to operate. Thus, the same factors of integrity and investment prevail. How wise is the expenditure? What will it produce? What will it secure? What return may logically be expected from it? Edwin Arlington Robinson is intellectually kin to Jesus when he says, "Years are not life. Years are the shells of life, and empty shells when they contain only days and days and days."

Jesus never allowed people to waste His time. He made no effort to go after the Rich Young Ruler or even to argue with Pilate prior to the Crucifixion. Yet He always had unlimited time for the people who were eager to invest their talents in life. He spent hours with Martha and Mary and Lazarus at Bethany as He discussed "the better part" of living. He shattered traditions of race and sex to talk with a Samaritan woman about the condition of her soul. He thought through great issues of life with Nicodemus and sacrificed much-needed sleep to explain dynamic truths in a midnight interview. He summoned Zacchaeus from his perch on a tree and shared the hospitality of the publican's house in order to relate his soul to eternal things. Limited geographically, He became limitless in power through the wise use of His rigidly restricted time. And that use always related to the deepening of men's insights, the direction of their abilities into channels of usefulness and service. Only when time is invested in the development of personality—not merely our own, but also the personalities of those with whom we live—can we fulfill our stewardship. Jesus so understood, and to that end He dedicated Himself.

Whatever our individually allotted span, however limited we may be physically or geographically, we can bring in the Kingdom when we corporately redeem the time! Already we have changed the world socially. The rise of civilization testifies to that. Already we have changed it culturally. The rise of education testifies to that. Already we have changed it physically. The rise of science testifies to that. In the face of such testimony, who can doubt that we can change the world spiritually if, as partners with God, we are willing to invest our time daringly for Him? Jesus so believed and gave Himself without reservation to that ideal.

III

The stewardship of courage. The stewardship of truth and the stewardship of time combine to create the stewardship of courage. One cannot hold to the conviction that truth is invincible and time is formative without coming to realize that there are certain elements in life upon which he can absolutely depend.

For example, the inescapable law that we must grow or die, revealing as it does the inevitability of natural justice, assures us that an unrelaxing power controls life. So, too, the incisive nature of a love that finds the best in the midst of the worst and transforms it by the sheer force of redemptive magnetism certifies to an undiminishing grace operative in the affairs of men.

Such knowledge fortifies our intentions and undergirds our decisions in such a way as to develop attitudes that enable us to do things which the world does not expect to be done.

Thus, courage is not a form of bravado that dares to assault the impossible. Nor is it an isolated emotional experience induced by some moment of crisis. It is a way of living consistent with deep-rooted convictions which are themselves based upon the moral reliability of the universe. It is a type of life consonant with the holy purposes of God.

Because He had accepted the stewardship of truth and time, Jesus inherited the stewardship of courage. It could not have been otherwise. Commitments have results, and courage is high upon the list of their consequences. There is no panic where men know the irrepressible power of a divine purpose. There is no defeat where men perceive the ultimate triumph of an ultimate cause.

Jesus lived His entire life in the light of an eternal purpose which gave Him such mastery over Himself that He always held mastery over the immediate circumstances seeking to engulf Him. Here, indeed, is the secret of courage. Not fearlessness, but the refusal to capitulate to fear is the essence of courage. Gethsemane must precede Easter. But nothing can stop Easter from coming!

IV

The stewardship of hope. Interlaced with the stewardship of truth, time, and courage—and rising above them for all to see—is the stewardship of hope. Hope is not wishful thinking. It is expectation grounded in conviction. It is anticipation stemming from the belief that what is desired is obtainable.

Jesus was the steward of hope because He understood the nature of man and the purposes of God. "He knew what was in man." But He also knew what was proposed for man. And because He recognized the human appeal of a divine ideal, He had confidence in the future.

This is the reason that He could trust unlettered fishermen with the keys of the Kingdom. This is the reason, too, that, instead of speaking out against slavery and tyranny, He proclaimed the need to "love one another," knowing full well that love breaks all barriers down.

Because He matched the promises of God to the spiritual potential of men, Jesus faced the future with the assurance that one day men would be ready to receive the salvation prepared for them from the beginning of the world.

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TIDINGS **Headquarters for Evangelistic Literature,**
1908 Grand Ave., Nashville 5, Tenn.

Stewardship Deepens the Spiritual Life

Local Churches and Annual Conferences Can Inspire Christian Concern

The Christ-Centered Commitment Campaign

by Kenneth W. Copeland
Pastor, Travis Park Methodist Church
San Antonio, Texas

OUR "Christ-Centered Commitment Campaign" was one of the most successful campaigns of its sort I have ever seen in any church. The whole campaign emphasized the stewardship of time, talent, and tithes, with Christ at the center. We sought again and again to emphasize the fact that life is a true circle and that no circle is true unless it has a center. If Christ is at the center, the needs of others next, and our own lives at the circumference, we have a true circle of Christian service.

Stewardship Sermons

The campaign found the pastor preaching a series of sermons on stewardship from many angles: the stewardship of the Church, the stewardship of the nation, the stewardship of the world, tithing as a Christian principle, and many other topics related to these. In addition, community cottage meetings were organized and conducted as often as three or four times a week through a period of about 10 weeks. More than 40 homes were thus invaded, and more than 1,600 members of the church thus contacted individually.

The cottage meetings consisted of hymns, prayers, meditations, and usually a moving picture on some phase of stewardship. People began to catch the spirit of stewardship in a way we have never seen before in this church, and on Tithing Sunday 360 separate tithing cards were signed. Many of these cards represented a husband and wife and, in some cases, other members of the family, all on one card. The conclusion of our campaign was the presentation of our budget for the new Conference year.

In this case we reversed the usual procedure. Ordinarily, we build a budget first and then go out to our people and attempt to raise a certain amount. This time, we set no amount, no maximum, no limits. We presented various needs locally, nationally, and around the world and asked our people to face up to two facts—namely, what is my obligation as a Christian in the matter of giving, regardless of the size of a budget; and, what are these great needs which our gifts should meet? We assured the members that the ceiling on the budget would be set by their own pledging.

Christian Unity

Right now, we are just about at the end of our pledge campaign and find our members pledging more than they have ever pledged for an operating budget in the history of this church. We operated this past year on a total budget of $151,000. We now have $158,000 pledged, and we have about 300 more cards to work. We are sure that the end of the campaign will find at least $165,000 pledged, with a minimum of $35,000 expected through plate offerings, unpledged offerings, etc. This will mean a budget of $200,000, or an increase over this past year of approximately 33 1/3 per cent. The best part of the whole story is that we now have in Travis Park a greater spirit of Christian unity than I have known since I have been with the church.

Mission to Members

by Mahlon B. Young
Director of Evangelism
California-Nevada Conference

EVERYWHERE we go people ask, "What can we do about inactive members?" The last General Conference eliminated the designation of "inactive members"; but we still have on our rolls a lot of folks who are not too active. What can we do about these folks who once stood before holy altars and took the vows of the Christian life and the Christian Church?

About two years ago our Conference Board of Evangelism began to plan something concerning this problem. After several conferences, we worked out what we called a "Mission to Members." We discussed the program in terms of an intensive week, a period of six weeks' duration, and other suggestions that came in. But we finally decided to plan for a four weeks' program following World Wide Communion Sunday. We stressed the four Sundays rather than a series of week nights because we felt we would not reach the people in week night meetings, whereas we could get a large percentage of our entire membership out for four Sundays. We stressed church attendance throughout the month.

Publicity

We sent out posters in the form of 5"x24" streamers. These streamers, reading "It's Coming! *Mission to Members!* October is the Month," went out in midsummer. Between this time and September several letters were mailed to each pastor to call his attention to various phases of the program to come. We also sent out a work sheet with suggested dates for things that should be done in preparation for the Mission. This was accompanied by an order card and a sample of the six pieces of material we suggested for use. These in-

cluded attendance registrations cards to be used each Sunday, a leaflet for distribution each Sunday or for mailing to each home not represented that day at church, and a covenant card for use the last Sunday.

We sent out 45,000 printed invitations. These were taken to the homes on the last Sunday in September for the purpose of inviting all to participate in the Mission. We used special letterheads and envelopes for all correspondence in the Mission.

Our four emphases were church attendance, family worship, personal devotion, and sharing or personal evangelism. We asked each pastor to preach on these subjects on the four Sundays. We also asked him to distribute the leaflets to those present and to mail them out on Monday with a covering letter to all who were absent. The leaflets we used were "Because I am Human, I Go to Church," a reprint of the *Christian Advocate* winning essay; "Worship in the Family," issued by the Board of Education; "Some Secrets of Prayer," a TIDINGS tract by Ray Ragsdale; and, for the fourth Sunday, we wrote our own leaflet on witnessing, entitled, "Let's Go and Tell."

On the fourth Sunday we challenged our folks to covenant to do these four things. We used the special card and followed up the absentees with personal calls that afternoon and during the following three days.

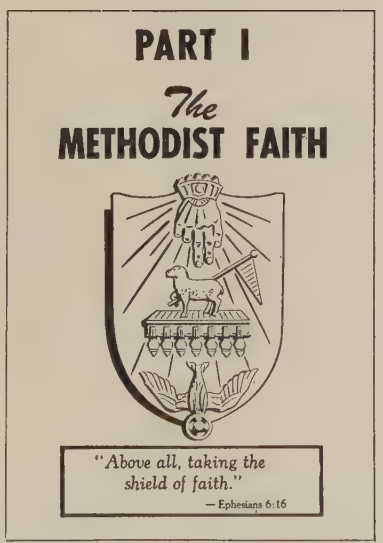
In a program of this kind it is impossible to measure results. We did not ask for statistical reports. Most of the results do not fit into statistical tables. However, all concerned felt that the Mission was an outstanding success. Of our 340 churches, 242 participated and ordered materials. In these churches, practically every member was visited. They were *not asked for money* but were offered something instead. The four leaflets got into every home. Attendance was reported doubled in many churches. It was up a third in others. Through the registration of attendance, many churches discovered scores of prospects. One church received more than 50 of these the last Sunday of the Mission.

Inspire Your New Members!
Deepen the Spiritual Life of All Your Members!

Develop Them in Effective Churchmanship
by Using the Tidings Turn Over Chart

"Spiritual Life for Methodist Christians"

by G. Ernest Thomas



Provides information on the Methodist faith, the Methodist heritage, The Methodist Church at work, the duties of a Methodist Christian. 96 pages. 2 colors. Metal binder at top.

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TIDINGS
Headquarters for Evangelistic Materials
1908 Grand Avenue, Nashville 5, Tennessee

The McCreless Chair of Evangelism

Mr. and Mrs. Sollie E. McCreless of San Antonio, Texas, have established a chair of evangelism at Asbury Theological Seminary, Wilmore, Kentucky. They have also established a similar chair at Perkins School of Theology, Dallas, Texas.

The new professor who heads the chair in Asbury Theological Seminary, beginning with the opening of the fall quarter in September, is Dr. Robert E. Coleman, who is a member of the Northwest Indiana Conference of The Methodist Church. Dr. Coleman received his A.B. degree from Southwestern University, Georgetown, Texas; his B.D. from Asbury Theological Seminary; his Th.M. from Princeton Theological Seminary; and his Ph.D. from the University of Iowa. Dr. Coleman has had a number of years of experience as a pastor and comes to his new position highly recommended by his District Superintendent and other leaders in the Church.

New Department

The new department will offer five courses: (1) The Great Revivals of the Bible, (2) Revival Movements in America, (3) The Evangelism of Jesus, (4) The Theology of Evangelism, (5) Methods of Evangelism.

The chair is established in cooperation with the Board of Evangelism of The Methodist Church. The committee of the Board of Evangelism for consultation and counsel with the new department of the seminary consists of Bishop W. Angie Smith, Dr. Harry Denman, Dr. Truman Potter, and Mr. S. E. McCreless.

There will be three outstanding events during the coming school year in addition to the regular courses offered in the Department of Evangelism. These special features include a conference on orientation for student pastors with District Superintendents in conjunction with the Department of Evangelism and the director of field work; a week of visitation and mass evangelism for the churches of student pastors and other participating churches in the area; and the annual prayer convocation with Thomas A. Carruth, head of the Prayer Life Movement of the Board of Evangelism, as leader.

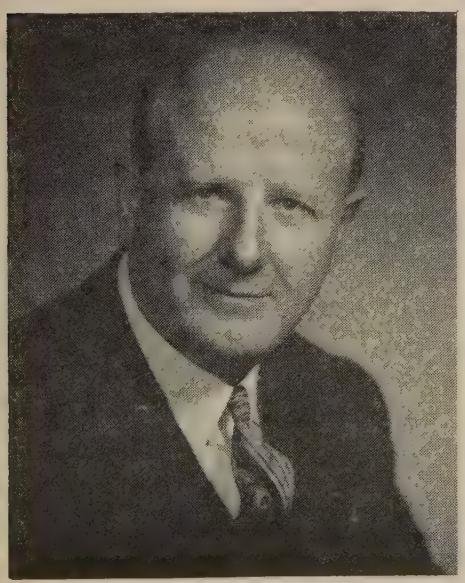
Mr. and Mrs. McCreless are outstanding leaders in Methodism. Mr. McCreless has served as lay leader of his Annual Conference and is at present a member of the General Board of Evangelism of The Methodist Church. Mrs. McCreless has served as a member of the General Board of Missions and as a member of the Executive Committee of the Woman's Division of Christian Service.

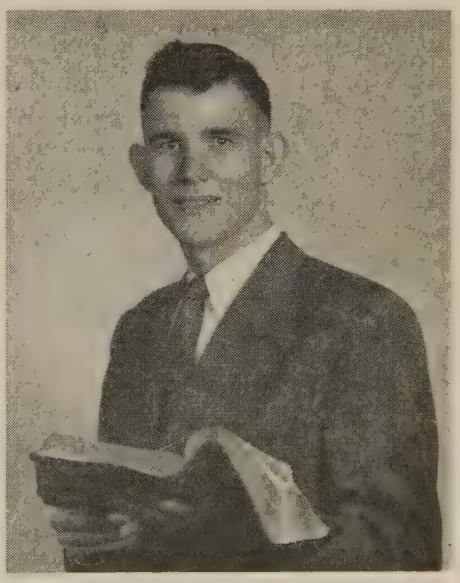
Mr. McCreless is chairman of the Board of Trustees of Asbury College and has been one of the leaders in developing a greatly enlarged program of that institution within recent years. He is a graduate of Asbury College and also holds a post-graduate degree from Southern Methodist University, Dallas, and an L.H.D. from Asbury College. He is president of the American Hospital and Life Insurance Company, San Antonio, Texas, and has been honored as the president of the life underwriters for the entire state of Texas.

Christian Philanthropy

Mrs. McCreless, who attended both Asbury College and State Teachers' College, Springfield, Missouri, has been closely identified with her husband in both his business and the work of the Church. Their magnanimous philanthropy has been channeled in the direction of Christian education and evangelism at their highest levels.

Shown below, left to right, are Mr. and Mrs. Sollie E. McCreless, of San Antonio, Texas, who have established chairs of evangelism at Asbury Theological Seminary, Wilmore, Kentucky, and Perkins School of Theology, Dallas, Texas; and Dr. Robert E. Coleman, of the Northwest Indiana Conference of The Methodist Church, who will hold the new position at Asbury.





1956

WORLD WIDE CHURCH ATTENDANCE MOVEMENT

January 1 to Easter

—in Church Every Week
—at Home Every Day

Church Attendance is the key to growth—nothing much happens to persons until they are exposed to the gospel, fellowship, and the divine presence.

The
CHURCH ATTENDANCE MOVEMENT

will do these things

1. Develop evangelistic concern
2. Reach the inactive members
3. Reach the unchurched for Christ
4. Strengthen the churched in Christ
5. Lift the horizons of missionary vision
6. Increase support for all the interests of the church
7. Re-vitalize all the groups and organizations of the church

Watch for November *Shepherds*

For further information write to—World Wide Church Attendance Movement
1908 Grand Avenue
Nashville 5, Tennessee

Here's What They Are Saying About the 1955 Church Attendance Movement . . .

You Can Bring This Great Experience to Your Church in 1956!

From IOWA—"The Attendance Movement has lifted our church up to a new attendance level. Our attendance is running about 30% ahead of a year ago. Our membership is about 450 and our attendance is running from 250 to 300 each Sunday morning. We have two services in that we cannot possibly get our congregation in the church at one service. We have been conscious of the need of a new building and the attendance has helped our financial campaign. In ten days' time we were able to raise in an ordinary Iowa community $100,000.00 for a new building."

From PENNSYLVANIA—"In our church the Attendance Movement has proven to be a great blessing. Increased congregations are not only evident on Sunday but a marked increase has been shown in Sunday School and other groups of the church.

Our financial chairman has informed me that a marked improvement has been evident in contributions."

From VIRGINIA—"As a result of the Church Attendance Movement our attendance at the church services steadily climbed until we had the largest Sunday by Sunday attendance in the history of First Methodist Church. During this period we registered the largest attendance which the church ever had at a single communion service.

The carry over was good, reaching into the church school, the Woman's Society, and other organizations.

Through friendly contacts made in the church services and through visiting by the members of the commission, many *new prospects* for church membership were discovered. Many of these were *won* for *Christ* and His Church."

From OKLAHOMA—"Our church observed the Church Attendance Movement last year, and as a result, many members were brought into our membership, and many older members re-established regular church habits. Our church will again observe this Movement, for the great percentage of its members feel that this kind of interest will extend the Kingdom of God."

From ARKANSAS—"The Attendance Movement works. We tried it. Forty-six adults and youth have joined the church."

For further information write to . . .

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1908 Grand Avenue
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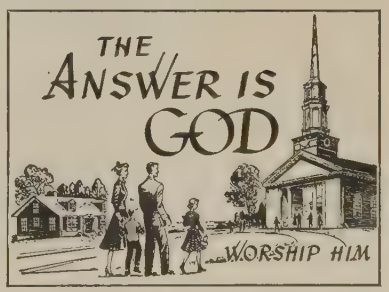


RELIGION IN AMERICAN LIFE

"Give Them a Faith to Live By . . . Worship with Them This Week" is the central 1955 theme of the seventh annual Religion In American Life program, held in November, according to an announcement by the program's new national chairman, Joseph H. McConnell, president of the Colgate-Palmolive Company.

Theme Illustration

The 1955 theme will feature an illustration of two youngsters eagerly appealing to every family in the country to attend services of worship regularly. As in previous years, this theme and illustration will be carried by all the major channels of mass communication, including television, radio, newspapers, billboards, car cards, and postmark advertising. Throughout November, the far-reaching advertising will carry this appealing message to Americans everywhere, calling on them to attend regularly the church or synagogue of their choice.

Each year since 1949, American business has contributed its support for the program through the cooperation of its public service organization, The Advertising Council. Religious groups of all faiths join forces in hundreds of communities to take advantage of the national RIAL advertising to intensify their campaigns. These local campaigns have produced notable increases in attendance at worship services as well as numerous other benefits for local religious groups.

Pictured above is RIAL's illustrated theme for 1955.

The Religion In American Life program in Ponca City, Oklahoma, offers a striking example of successful local efforts which were credited with producing attendance increases ranging from 10 to 27 per cent. Since these efforts were for the benefit of the whole community, many local groups volunteered cooperation and support. These groups included 54 service clubs and civic organizations, such as Kiwanis and the Chamber of Commerce, as well as the radio station, newspaper, and advertising companies. The program was directed by a committee of laymen and religious leaders, headed by a prominent attorney, Mr. Paul Northcutt.

Community Participation

The following examples indicate the scope of community participation. Business firms paid for special RIAL advertising sections in the newspaper. Utility bills and other business mailings carried RIAL postmark advertising. The Chamber of Commerce purchased 125 bumper cards for use on taxis. The Junior Chamber of Commerce placed special stickers on all parking meters.

At the conclusion of the program, the president of the Ministerial Alliance wrote the national RIAL chairman: "The members of the Ministerial Alliance wish to express our deep appreciation for your efforts in behalf of the Ponca City Religion In American Life program. The thought, time, and methods used were comparable to the requirements of a major business enterprise."

Substantial Results

Similar reports of local RIAL programs have been received by the national office from a large number of communities. These reports give striking evidence of substantial results, both in attendance increases and new financial gains, as well as other benefits to the participating churches and synagogues.

Twenty-four religious bodies provide guidance and partial financial support for this program. Dr. Karl K. Quimby, Methodist Headquarters office in New York, is chairman of the RIAL Board of Directors.

To receive full information on ways to secure similar benefits of your church, synagogue, or community, please write Dr. Earle B. Pleasant, National Director, Religion In American Life, 300 Fourth Avenue, New York 10, New York. A free kit will be forwarded to you.

Deaconesses of The Methodist Church in New Zealand do home mission work mainly among the Maiori people, the original settlers of New Zealand who came from Hawaii about A.D. 900.

Methodist ministers and deaconesses at Auckland, New Zealand.

The Methodist Church in New Zealand

ONE of the beauty spots of the earth is New Zealand. It is made up of two islands, the North Island and the South Island. When one hears the people talk about north and south he wonders if they do not have some kind of Mason and Dixon line. The islands are nearly a thousand miles from north to south, and as one traverses the country he finds interesting scenery everywhere. America has the reputation of having many of the biggest and best, the tallest and largest, the richest possessions. One wonders about the poorest when one has visited several countries with no slums. Among these countries is New Zealand. When one is quite familiar with some of America's slums, he feels like asking, "Do we have some of the poorest as well as the biggest and the best possessions?"

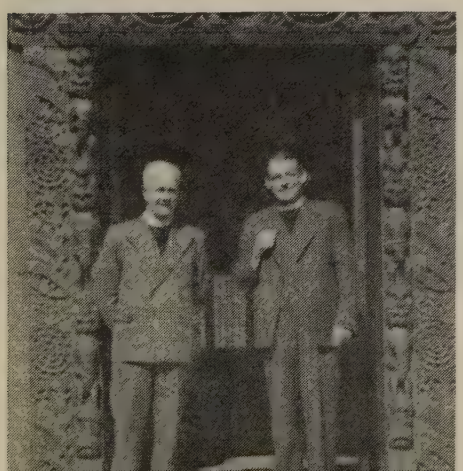
In New Zealand, as in every other small country, the people like to remind you that they have some of the biggest and best achievements too. To have the lowest infant mortality rate in the world is no insignificant best. New Zealand has that. To lead the world per capita in world trade is no small thing. New Zealand does that, with Canada, Australia, Great Britain, and the United States following in the order named. New Zealand has the largest average expectation of life, with Denmark and The Netherlands following as close rivals. New Zealand had the largest percentage participation in World War II with sixty-seven per cent of all its male population between the ages of eighteen and forty-three in the armed forces. The islands of New Zealand have fertile farming land, millions of sheep, thermal activity like Yellowstone Park, a most colorful coast line, and mountains which the people call the New Zealand Alps.

It is a nation which has made great social progress. They believe in social security and all its ramification, socialized medicine, and federal housing. People who live in the housing projects are buying the units rather than renting them. They laughingly talk about New Zealand as a "perfect society."

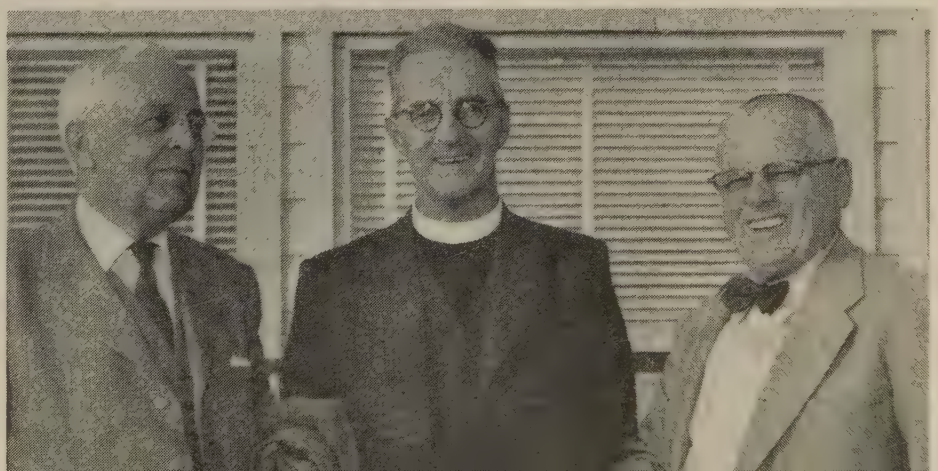
The Methodist Church is an active growing concern. The people have good churches and good congregations. They have good home mission work. A large part of this is among the Maioris, who were the original settlers of New Zealand. These are colored people who came from the Islands of the Pacific years ago and who have left many primitive relics for the museums as well as many descendents. The Methodist Church is interested in these, also. The Methodist Church has mission work in the Pacific, and it is giving a good account of its missionary endeavors there. The Methodist Church has a strong deaconess organization, and this work is most significant.

The Church in New Zealand is interested in evangelism. In its current Crusade for Christ, it is putting large emphasis on evangelism. A committee of the New Zealand Church has invited the Board of Evangelism to hold some Evangelistic Missions in New Zealand in 1957. The Board has accepted the invitation and plans are being made for these missions. It will be a great experience for representatives from the United States to work with the New Zealand people in this united evangelistic enterprise.

Rev. G. R. H. Peterson, pastor, and Rev. E. S. Hoddinott, Chairman Otago-Southland District, New Zealand, in door of Maiori Church, Dunedin.



Bishop Ivan Lee Holt, Rev. George H. Goodman, Chairman of the Wellington District and pastor of Hataitai Church, Wellington, and Dr. J. Manning Potts in Wellington, New Zealand.



World Methodist Conference

WHEN representatives of World Methodism meet in the World Methodist Conference at Lake Junaluska in September, 1956, the discussion will center around the theme, "Methodism in the Contemporary World." There are to be several meetings in connection with the main event. The World Federation of Methodist Women will meet August 27-29, and there will be business sessions of the World Methodist Council, August 30-31. The plans for the World Methodist Conference were made in June at a meeting of the executive committee of the World Methodist Council. The meeting was held at Edgehill College, in Belfast, Ireland. It was presided over by Bishop Ivan Lee Holt, president. The executive secretaries are Dr. Elmer T. Clark, of Lake Junaluska, North Carolina, and Dr. E. Benson Perkins, of England. Dr. Harold Roberts, of Richmond College, is vice-president of the Council.

Executive Committee

Edgehill College is a Methodist institution interested mainly in training ministers. In connection with the meetings of the Executive Committee, there were several important events. The group was received by the Lord Mayor of Belfast. It was also received by a prominent Methodist member of the government at the Parliament building. A luncheon was given for the visiting guests by Rev. W. Russell Shearer, president of the British Methodist Conference. Rev. Ernest Shaw, president of the Irish Conference, presided over a large assemblage of Irish Methodists and visitors.

The meeting at Lake Junaluska will be the ninth in a series that goes back to 1881, when the first meeting was held in London. The last meeting was the one held at Oxford University in 1951.

Above, the Executive Committee and friends on a tour to the mountains of Monurne, Ireland.
Left, group at the speaker's table at the luncheon in Belfast given by Rev. W. Russell Shearer, president of the British Methodist Conference. Left to right: Rev. E. Benson Perkins, Dean Elliott of the Anglican Cathedral, Rev. W. Russell Shearer, Bishop Ivan Lee Holt, Rev. J. C. Breakey, Moderator of the Presbyterian Church of Ireland, Dr. Elmer T. Clark.

Right, part of the Executive Committee with Bishop Ivan Lee Holt in the chair. Dr. E. Benson Perkins (left) and Dr. Elmer T. Clark (right) executive secretaries.

The Executive Committee of the World Methodist Council which met at Edgehill College, Belfast, Ireland.

Four to Go!

results in

More to Go

Youth Christian Witness Film Brings Results

A tense scene in the youth film, *Four to Go!*

Four to Go! is a direct and frank story about young people and Christian witness . . .

- for Christian Witness Missions
- for use in the youth fellowship
- for training in evangelistic visitation
- for summer camps and assemblies
- for use in the emphasis on youth
- for television

FOR a year now, the youth evangelism film, *Four to Go,* has been a most helpful instrument in creating a new sense of active Christian witnessing among the young people of The Methodist Church. With the Youth Emphasis producing real gains across the Church, *Four to Go* is ready now to help these new young people become witnesses for Christ also. In fact the church that uses *Four to Go* finds it soon has "more to go" to do the job of winning other young people to Christ.

All across the country public schools are facing the fact that there are more teen-agers in our population each year and that the highest peaks of high school age young people will come during the period of 1958 through 1960.

Here is one of the greatest challenges ever before the Church. Starting with the fact that only a fourth of our young people today are in the Church, and then coming up with the fact that the number is increasing almost beyond imagination, the need of having more and more young people to go out as witnesses becomes little short of an emergency need in the churches.

The TIDINGS Department has produced the motion picture *Four to Go* as an instrument to help churches reach their young people. It has proved itself an effective instrument. As new young people become identified with the various youth groups in the local church this fall, the church should give them a chance to see *Four to Go.*

The film may be rented from all depositories of The Methodist Publishing House at $4.00 in black and white and $6.00 in color. A number of Conferences and Districts have purchased their own prints directly from TIDINGS. The cost is $75 in black and white and $125 in color.

Adequate leaders' guides are available. Every effort has been made to make *Four to Go* available to your church. Order it for your fall youth program.

Four to Go means
more to go
in the name of Christ!

Robert Wilson portrays the Christ in the film *Day of Triumph*.

"Day of Triumph" Masterfully Portrays the Victory of Christ

DAY OF TRIUMPH, a motion picture on the life of Christ recently produced by Century Films and now being shown in commercial theaters across the nation, brings a new and fresh sense of reality to the ministry of Jesus.

In Eastman color and wide screen, this new picture is notable in offering Hollywood's first full-scale portrayal of Christ since the advent of sound. Actually, it is 27 years since Cecil B. deMille made *King of Kings*.

Day of Triumph takes on its new sense of reality by presenting Jesus, not only reverently, but as a dynamic living personality. His presence is not indicated indirectly by a hand or a footprint or a shaft of light. Jesus is present as a living and dynamic individual.

The sense of reality is heightened by portraying Christ against the social, economic, and political background of his day. The story is presented from the approach of the Zealots to Christ through the character of Judas.

The patriotic underground of ancient Judea, the Zealots, plot the overthrow of the Roman rulers. They seek a leader of great magnetism. They wonder if it could be the man Jesus who is exciting everyone with his miracles and wisdom and whom the people are hailing as the Messiah. Judas conspires to have Jesus arrested to furnish the spark that will launch the revolt. But the plan backfires and Jesus is crucified. Judas kills himself in remorse. Then Jesus reappears as the risen Christ—the day of triumph for the world.

The part of Christ is played by a newcomer to the screen, one Robert Wilson, who is himself a deeply devout Christian, the son of a minister. Having the part played by an actor not otherwise known in other roles is of distinct advantage to the picture.

Other roles with Lee J. Cobb as Zadok, leader of the Zealots; Joanne Dru as Mary Magdalene; and James Griffith as Judas are well played.

James K. Friederich, veteran producer of Biblical pictures, produced *Day of Triumph* with Irving Pichel and John T. Coyle, long associated with religious pictures, as the co-directors. Mr. Pichel passed away shortly after the production was filmed.

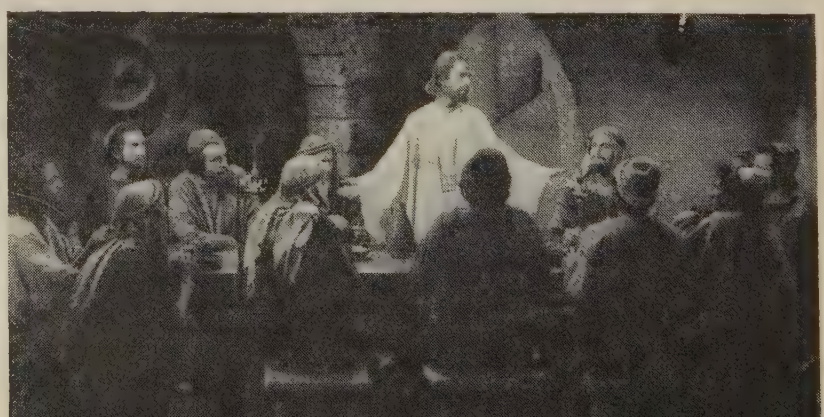
Again and again throughout the production the viewer hears the words of the scripture come to life. Actual quotations from the Gospels are used repeatedly, especially as the teachings of Jesus himself are involved in the story. New Testament scenes—such as the Sermon on the Mount, the Last Supper, preaching to the fishermen in Galilee, the conversion of Mary Magdalene, the raising of Lazarus, the Lord's Prayer, the Crucifixion, and others—come vividly to life.

Day of Triumph is being promoted by commercial theaters across the nation. Efforts are being made, with varying degrees of success, to work with the churches of the community. The picture lends itself to the evangelistic and educational interests of the Church. Our church people should see it.

Local churches will do well to watch for the coming of this picture, if it has not already been shown, and could consult with theater managers in bringing the picture to the community. The distributor is Selected Pictures Corporation, 1600 Broadway, New York 19, New York.

Mr. Irving Pichel (left), director, and Dr. Walter K. Kerr, technical consultant and minister of Marvin Methodist Church, Tyler, Texas.

A scene from the Last Supper as depicted in the motion picture *Day of Triumph*.



Ways to Pray

by G. Ernest Thomas

MANY Christians who seldom, if ever, prayed before are praying during this decade. Some of the determination to seek God's presence is an outgrowth of the difficult days through which humanity is passing. For many thousands of other Christians the determination to pray is the result of a new covenant which they have made to pray regularly. As a result of pleas from the pulpit, or in friendly visits made in their homes, a countless host of men, women, and youth have said: "I will pray every day."

Customary Concept

It has been customary to think of prayer as a formal conversation addressed to God. We begin by saying, "Dear Heavenly Father," or "Dear Lord." Then we go on to thank God for His blessings, and to pour out to Him the anxieties which we feel as well as the desires of our hearts. Sometimes the prayer takes a minute, or three minutes, or perhaps a half hour. At the end we customarily say, "All this I ask in Jesus' name."

Such a prayer is the basic type of approach to God. Every Christian ought to have at least one period set aside each day when he makes such a prayer. It may be couched in personal and intimate terms, but it is addressed directly to the Heavenly Father.

The person who would grow in the life of prayer should remember that a formal address to God is only one of the ways to pray. It is the most frequently used and is necessary to a full experience of prayer, but it is only one way.

There are several other historical and practical methods of approach to God. Every Christian who seeks a complete satisfaction in his prayer life will utilize these opportunities to talk to the Heavenly Father.

Praise through Prayer

First, prayer is praise. Without formally addressing God, a Christian may think prayerfully about God's goodness and mercy. Prayer begins with the acknowledgment that God is alive and at work in the world.

Children are often encouraged to think of the Bible verse, "God is love." But such a thought should not be limited to children. Older people will be helped by saying again and again, "God is love." Or they will be helped by saying similar phrases like, "God is Creator," "God is alive," or "God is at work."

To recognize that God is a living person—"closer than breathing, nearer than hands or feet"—is the beginning of a vital experience of prayer.

Many Christians find it possible to go through an entire day without once thinking of God. It is difficult to build a personal relationship with the Heavenly Father upon such a foundation. We are praying when, a thousand times a day, we pause to utter or to think a phrase which reminds us that God is close at hand.

Such prayers of praise need not wait for moments when we can be alone and uninterrupted. They can be uttered while we ride along the highway or while we do our work.

God does not need our formal petitions to do "more than we ask or think." All He needs is our willingness to recognize that He is a Living Presence working in our world and in our bodies at all times.

A prayer of praise opens the door to let God have His way—and His way is always good.

Prayer as Association

Second, prayer is association. Such prayer calls for the use of Bible passages, the writings of the mystics, or prayers uttered by the saints of every age to express the longings which are in our own hearts.

The simplest example of a prayer of association is a reading or recitation of Psalm 23. To whisper the words, "The Lord is my shepherd," is to be brought close to God and to live in an atmosphere of trust. Every person who reads in a meaningful way the words which come from the mind and heart of the shepherd boy who wrote that psalm is praying.

The Bible is replete with such opportunities of prayer. Consider Psalm 90, 91, or 103; or consider John 16 or 17. The eager seeker for help from God is ushered into His presence and made conscious of His providential care whenever he meditates upon such passages. We pray by association when we use that kind of approach.

For those who find difficulty in voicing their prayers, or to whom God some-

times seems far removed, the prayer of association offers a glorious opportunity. We pray ourselves as we enter in spirit into the fellowship with God which was experienced by other men.

Prayer as Contemplation

Third, prayer is contemplation. Some of the most fruitful praying is done by those who thoughtfully and earnestly think through those situations in which various choices are possible and who endeavor to reach decisions which are in keeping with the will and purpose of God.

One of the Bishops of The Methodist Church told me that he has difficulty with a straying mind when he tries to pray formal prayers for too long a stretch. He said that he feels closest to God, and more at one with His will, when he sits down quietly to consider the several courses of action which are possible in any given situation. He believes that God works through the surrendered mind of a dedicated man. So he lets the Heavenly Father direct him as he contemplates what should be done.

There is wisdom in this approach. Contemplative prayer is not formal prayer, but it is founded upon the premise that man's mind is God's supreme gift to every creature. To use the mind with dedication and with courage is to open the way for God to lead. Often it is the best kind of praying.

Intercessory Prayer

Fourth, prayer is intercession. The word "intercession" suggests that God intercedes in human lives and in His world. God steps in to help.

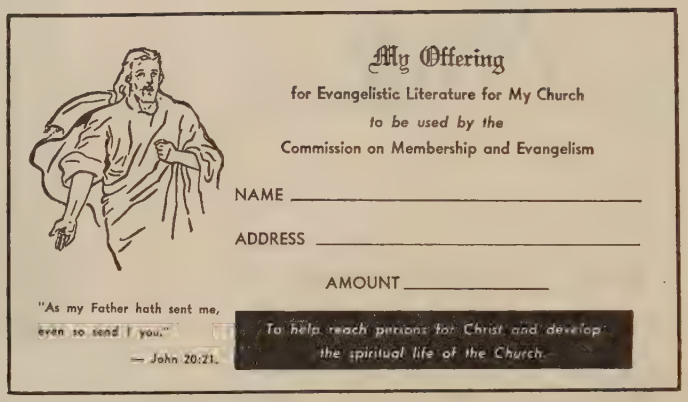
The entire subject of intercession is clothed in mystery. Man's finite mind cannot grasp the mystery of how God influences human lives and events. Yet millions of Christians can testify that He does intercede constantly to help, to admonish, and to bless.

So prayers of intercession are a privilege for every Christian. And every one of us can utilize countless moments each day to ask divine blessing upon some person or cause.

It is fruitful praying to say, "Dear Father, be with Norman at this hour—he is away at college"; or "Dear Father, comfort Mrs. Collins—she is in the hospital." Only a word, or a sentence. But the blessing of God is given again and again to those for whom we pray.

There are many methods of prayer. The set, formal time is necessary. But the power of God is given greater place in daily living if we utilize these less formal ways to talk to our Heavenly Father and to learn of His boundless love for all His children.

More Money for Evangelistic Literature Through This Attractive, Free Envelope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for Evangelistic Literature for My Church
to be used by the
Commission on Membership and Evangelism
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AMOUNT
"As my Father hath sent me, even so send I you."
— John 20:21.
To help reach persons for Christ and develop the spiritual life of the Church

Every local church Commission on Membership and Evangelism can increase the effectiveness of its work through greater use of evangelistic materials and literature. Therefore, all churches should allot in their annual budget adequate amounts for this purpose. But where that has not been done, we make the following suggestions:

First, that the Commission members familiarize themselves with such basic evangelistic items as SHEPHERDS, the Monthly Journal of Evangelism; Visitation Evangelism Packets; Spiritual Life Packets; Church Attendance Movement Packets; Turn Over Charts; TIDINGS Tracts-of-the-Month, and TIDINGS evangelistic books.

Second, let the pastor, the Commission chairman, or his representative present to the congregation the need for evangelistic literature and the ways in which its use will strengthen the church. Let an explanatory letter be mailed to members and constituents prior to the service where this is done.

Third, let the pastor, Commission chairman, or his representative distribute the special evangelistic literature offering envelopes which TIDINGS will provide *free* to churches for this special appeal at the church service. Let the need for evangelistic material be forcefully presented immediately before the envelopes are distributed. Make the offering a significant part of the worship by consecrating it to the obtainment of evangelistic materials that will win persons to Christ and deepen the spiritual life of those who are already Christians. Be sure to receive the offering in the same service where the need and spiritual power of evangelistic materials have been presented.

Write today for your supply of the very attractive envelopes which TIDINGS has prepared for this purpose. Be sure to include in your request the total membership of your church. Address your request to TIDINGS, Headquarters for Evangelistic Materials, 1908 Grand Avenue, Nashville 5, Tennessee.

HANDY ORDER BLANK
TIDINGS
EVANGELISTIC MATERIALS

World Wide Communion Materials

_____ **"My Dedication."** World Wide Communion Covenant Cards. — **75c per 100** _____

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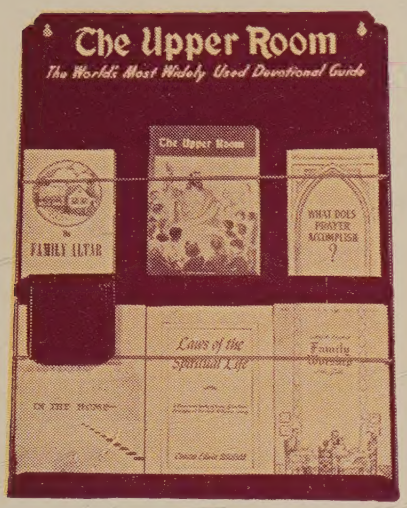

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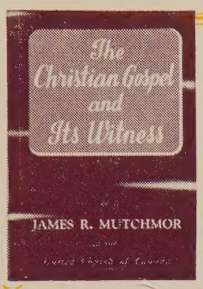

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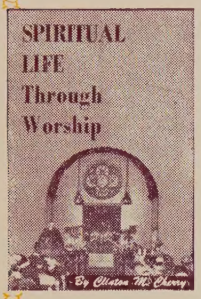

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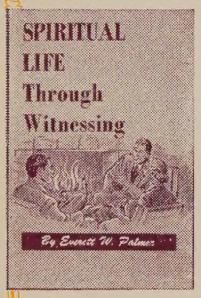

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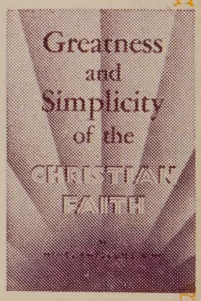

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